PACIFIC SCHOOL OF RELIGION
BERKELEY, CALIF. MWF

The
American Friend

Old Series Vol. XLVI No. 2 | JANUARY 19, 1939 | New Series Vol. XXVII No. 2

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RUFUS JONES TELLS OF VISIT TO GERMANY

Quaker Delegation Well Received Finds Friendly Atmosphere Not Wholly Vanished

It will never be possible to know how far our visit to Germany can be called successful. The results of it are of an intangible sort. They cannot be put down in black and white and summed up or cashed in. They are largely to be felt and appreciated in terms of atmosphere or spirit or other impalpable impressions on minds and hearts rather than in terms of things that can be weighed and measured.

It can be said, I think, that in the main we did what we went to do. We carried by our presence at this crisis in their lives a silent message of good will, and we made those, who needed help most understand that there was someone who cared and who sympathized and who suffered with them, and who was eager to help. From that point of view the journey was worth making and it reached its goal. We felt and found each other.

We found the agony of suffering almost greater than we expected. The "glass-breaking day"—November tenth—had destroyed every synagogue in Germany so that all corporate public worship for Jews in that country was at an end. Nearly every Jewish shop, and many private homes had all the glass on the street-front smashed and much of the property destroyed. Thirty-five thousand Jewish men were carried off to concentration camps where most of them still were during the nine days of arctic cold and storm which enveloped Europe during our visit. It was a veritable reign of terror for those long-suffering people. Our first concern was to make a study of the actual need of food and feeding stations for those who had no financial resources left. Four English Friends had come over to Germany just before we arrived to investigate the situation in different parts of Germany and we had the advantage of their reports. There is a good deal of actual suffering in some parts of the country even now and it will grow much more acute as the winter goes on and as existing Jewish funds for relief are depleted.

We are convinced that the main need will be money rather than workers. The Jewish Central Relief Committee for all Germany is well equipped to handle the relief work and if we can get funds to them, they can carry on the feeding work throughout the Reich. We secured permission from the highest authorities to bring in money for the Jews, to send at least two Quaker Commissioners to visit the cities and to oversee the work of the Central Jewish Committee. The Executive Board of the Service Committee has decided to send two Commissioners, one to Berlin and one to Vienna and to proceed to raise a public relief fund for carrying out our recommendations.

We did a good deal of work on plans to accelerate the emigration of Jews and to secure some scheme by which they might bring out some of their wealth or property and by which they would be free from further persecution while they were waiting to migrate. As the Intergovernmental Refugee Commission, with its headquarters in London, had been set up to accomplish these very things, we were bound in honor to cooperate with them rather than work on our own lines. For this reason I left the two other Friends—D. Robert Yarnall and George A. Walton—in Berlin and I went across to London for three days work there with the American members of the Intergovernmental Commission. Our work together in London was most harmonious and cooperative. On my return we had an important visitor, the Finance Minister, Dr. Schacht, who told us in confidence of the way in which plans for a vast emigration of Jews from Germany is being worked out. This plan, of course, is not our Quaker plan, but if it can accomplish the purpose we shall rejoice.

In our two-fold work of arranging for relief and promoting emigration, we had visits to the heads of most of the important departments of the government. We were received courteously and in a friendly spirit. On all occasions we had an opportunity to interpret our Quaker aims and ideals, to review the story of our work in Germany and Austria, and we were received with a heartiness and friendliness which greatly cheered us. We have every reason to believe that the moment of our arrival was a favorable one and that the coming of the Quakers in this crisis, like the earlier coming, touched a deep chord in the hearts of the people; and there can be no question that the members of the government with whom we worked—some of them very prominent men—received us in the spirit in which we came and made us feel that the old friendly atmosphere is not wholly vanished.

RUFUS M. JONES.

GERMAN REFUGEE PLANS STEADILY DEVELOP

Within the past several weeks the new Refugee Committee, set up to handle the flood of appeals from German exiles, has been quietly building itself into an efficient organization. Julia Branson has been serving as Director while continuing her connection with the Department of Public Assistance in Pittsburgh. It is with deep regret that the Service Committee must accept her judgment that she should return to her Government work. Margaret Brook, a member of Sandy Springs Monthly Meeting, Maryland, has been asked to take over the direction of the Refugee Committee. She is an experienced social worker now engaged by the State of Louisiana.

Throughout the transitional stage, Hertha Kraus has carried on the tremendous load of case work. Gradually the new assistants are relieving her of this burden so that she may return more fully to her college duties and continue in the work as a technical adviser. The staff includes Mary Rogers, former Assistant Executive of the Children's Service Bureau in Pittsburgh, and Evelyn Daetsch, a case worker from the Family Society of the Department of Public Assistance of Philadelphia. In order to keep clear the important channels in New York, Louise Clancy, a family psychiatric case worker, has been appointed to report the Committee at the offices of the Coordinating Committee, which is a general clearing house for refugee problems. Charlotte Salmon has been transferred from the Peace Section to serve as receptionist. Gaby Derenberg, a German social worker, is cooperating with Hertha Kraus in Bryn Mawr.

The many German newcomers seeking the aid of the Service Committee come to Philadelphia with no appointment and no suitable place where they can be accommodated while their needs are being considered. Carolina Sollmitz has offered to organize her home as a "hostel" in Bryn Mawr, where these persons may find a friendly welcome.

At the moment, the burden of work on the Committee is to untangle the mounting load of cases that are daily referred to it. This work of classification is progressing rapidly. Many of the exiles are young people seeking placement as students in American institutions. Others are professional people. The Committee plans to be useful in finding positions for teachers in small institutions throughout the country. Other Committees, which have dealt with this problem, have confined themselves more particularly to the large universities.

As the work develops, the whole resources of the Service Committee are being mobilized to promote the placement of refugees under suitable auspices. Ways are being considered to interpret the refugee problem through the Institutes of International Relations. The Work Camps next summer will provide further opportunities for young people from abroad to become oriented in American ways of life and bring American students into personal contact with them.

THE AMERICAN FRIEND

Authorized by The Five Years Meeting of Friends in America

WALTER C. WOODWARD
Editor

Published Fortnightly at 101 So. Eighth St., Richmond, Indiana
Subscription Price—$1.50 per Year

Old Series Vol. XLVI No. 2 | JANUARY 19, 1939 | New Series Vol. XXVII No. 2

Entered as second-class matter, March 23, 1918, at the post office at Richmond, Indiana, under the act of March 3, 1897

How it Seems to Us

IT IS doubtful whether Friends have ever been favored by such a general editorial chorus of appreciation as within the past few weeks. From coast to coast the press has spoken well of our undertaking to relieve suffering in Germany today, as we did under entirely different circumstances in the years immediately following the war. The strong element of the dramatic involved seemed to appeal to the editorial imagination: the unheralded setting forth of the three Friends; the poor sportsmanship of the newspaper which insisted on making a "scoop" and thus jeopardizing the success of the mission; the scornful and satirical "three wise men" come-back of Propaganda Minister Goebbels; the subsequent widespread announcement that the Quakers had been cordially received and that their mission had been successful. Indeed we gather that the public press ascribed more of the far-reaching program to Friends than is warranted. As we have scanned some of the editorials in question we find that approval and confidence are based on these points: absolute impartiality of relief without regard to political consideration; the integrity and effectiveness of relief administration; and the spiritual motive which inspires our relief work. In this connection let it be remembered that the strictly non-partisan basis of our relief program in Spain rendered our organization the logical and only one to administer the immensely enlarged feeding project in that country made possible by governmental aid.

In the apparently growing demand for a constitutional provision requiring a national referendum on war, its proponents have authoritative as well as popular sanction. No less an authority than Edwin Borchard, Professor of International Law at Yale, advocates it. In an address on "Democracy and Foreign Policy," he points out the great desirability of checking the tendency whereby the President assumes the direction and responsibility of our policy in Foreign Affairs, despite the fact that this is a representative government. "Popular and congressional control over foreign policy has become increasingly remote," he says. "In view of what war now means to every human being, in view of the ruin that may be visited on the Nation for generations to come, the people should have an opportunity to assume full responsibility for so vital a decision. . . . Why cannot the opinion of the people be asked on a matter of life and death to themselves and their country?" Why not indeed?

It will be difficult for the Nazi regime to brush impatiently aside as mere political propaganda the Manifesto issued by more than twelve hundred prominent scientists of this country, sounding a rallying cry for democracy as the only sound basis for intellectual freedom and scientific progress. Referring to the Nordic doctrine of the Nazis as "racial nonsense," the Manifesto says "the racial theories which they advocate have been demolished time and again." It is often said that force is the only argument Hitler knows. We question that, but in any case we would include in the term the force of informed public opinion of the world. No man, however arrogant and dictatorial, can long ignore the decent and enlightened opinion of mankind.

How unconsciously but none the less hurtfully is public expression given of racial discrimination! We do not read in the press that John Doe, white, was arrested on such and such a charge, but if a colored man is involved it is Jack Johnson, Negro. Our attention was called anew to this tendency the other day in an Associated Press dispatch which read: "An attractive bride, a junk dealer, a waiter, a printer, a paint merchant, a housewife and four Negroes were selected jurors," etc: careful differentiation of the whites, both as to sex and occupation, but the others were just Negroes. Sometimes we wonder if such casual, matter-of-fact discrimination is not the most cutting and harmful of all. There is sin in attitude no less than in overt act.

Nomination of Felix Frankfurter, eminent Harvard Professor of Law, as Associate Justice of the United States Supreme Court, has brought out the hammers as might have been expected. However, unfavorable reaction so far voiced is as a very faint echo compared to the din of the anvil chorus of opposition against the similar appointment by President Wilson in 1916 of Louis D. Brandeis, likewise a liberal, a "friend of man" and a Jew. Opposition to his

confirmation was so determined as to suggest that our constitutional foundations were threatened. Today Louis D. Brandeis is all but universally loved and almost revered as the grand old man of the Supreme Court, succeeding to the position of honor and admiration long held by Justice Oliver Wendell Holmes. Indeed he has recently been characterized as the best living embodiment in public life of the spirit and character of Abraham Lincoln. As regards opposition to the present appointment, we predict "this too will pass."

In one respect the new year made a good start in this country—in the pardon of Tom Mooney. Convicted through such glaring abuse and brazen fraud as to make a travesty of judicial procedure, he has been a world symbol of martyrdom to class vengeance through all the long years he has languished in prison. Even those who have been loath to concede his innocence must realize that the circumstances accompanying the trial and conviction were such as to cast a dark blot on our national escutcheon and they too should be relieved to see it removed—in so far as it can be removed. For the good name of California we are glad that Tom Mooney's vindication and release came through state rather than federal action. A California court sent him to prison and a California governor has given him freedom.

Ancient Ritual in Modern Church

By A. J. Weaver

IT IS a matter of common knowledge that a few centuries after Christ the Christian Church went into a spiritual decline, and the world passed through what we call the Dark Ages. The cause is generally ascribed to the fact that the Roman Emperor, Constantine, embraced Christianity and had thousands of his soldiers baptized, thus bringing them into the Church with all their pagan ideals and practices. This had its influence, and when Martin Luther started the Reformation the Christian Church had seven Holy Sacraments, five of which he found to be so directly pagan that he discarded them, but retained two which he thought scriptural.

Converts to Christianity from all nations have brought something of their past with them. If you will look for them, you will discover that when Abraham came out of Ur of the Chaldees, he brought with him many of the rituals and customs of that ancient people. The one essential difference between him and the peoples about him was his supreme faith in Jehovah, the one God over all. His forms of worship and ritual were handed down from the ancients, and his descendants were constantly tempted to turn back to those ancient forms and even to the worship of their many gods.

Origins of Jewish Ritual

Thus while Moses was on Mount Sinai we find Israel was besieging Aaron to give them gods like other nations. They remembered the impressive pageantry of Egypt, whose gods of gold that represented real earthly wealth and power seemed to them more worth while than mere spiritual truths and moral obligations. When Moses returned to the camp he heard music and dancing, and behold it was before a golden calf. In his impatience with them Moses forgot that the tables in his hands were to be the future constitution of a new nation and dashed them to pieces; but Jehovah is a God of patience, a long-suffering, loving father. While he forbade them to make any image to represent him, he humored them by giving them an elaborate ritual, and gorgeous priestly equipment, even two golden images mounted on a gold-covered ark, but they were not gods. They were cherubim to keep watch over the mercy seat on the Ark of the Covenant, representing God's covenant with his people, and giving them assurance that God's mercy was always there awaiting them. Thus we see that the elaborate Jewish ritual, with all its priestly trappings, was largely copied after those of the ancients, but given a new and highly spiritual and prophetical interpretation, all centered around the Throne of Mercy instead of a throne of power and vengeance as the gods of the heathen did.

Christ became the fulfillment of it all, and at his death on Calvary the veil of the temple, which none but the High Priest had ever been permitted to pass, was rent from top to bottom, opening the way for the people to come direct to the Throne of Mercy. That very day came the first penitent direct without priest or ritual: the dying thief on the cross in silent penitence looked to Christ and said, "Lord remember me when thou comest in to thy kingdom," and in answer to his prayer, Christ said, "This day shalt thou be with me in paradise," and together they passed through the veil.

Baptism an Ancient Rite

Perhaps the most ancient of all religious rites still in use in the modern Church is that of water baptism, which, instead of originating with John the Baptist as some suppose, is traceable about as far back as history goes. Some historians have suggested that it may originally have been a memorial of the flood. Certain it is that it was practiced by the Druids, Etruscans, Celts and many other ancient peoples. Four hundred and fifty years before Christ, Herodotus, the father of history, wrote, "The Egyptians had many ablutions for sacred purifyings from time immemorial." Every Greek temple had its baptismal fount of holy water at the entrance. Greek children were baptized on the fifth day, Roman boys on the ninth day and girls on the eighth.

The Jewish ritual was full of divers baptisms, but our King James translators, believing it to be of Christian origin, have translated the same word, baptism in the New Testament, and washing, cleansing, etc. in the Old Testament. They had a perfect right to do this, for your dictionary will give you all the following definitions as included in the meaning of the original word: to merge into, to plunge, to pour, immerse, sprinkle, dip, purify, cleanse, stain, tinge, wet, wash, heal, or cleanse by healing. Hence it might mean anything from cleansing to staining again. This explains why we have endless debates on the proper method of baptizing. Paul's advice to the young minister, Timothy, should have prevented this, II Tim. 2: 14: "Charge them before the Lord that they strive not about words to no profit, but to the subverting of the hearers." May I suggest that much of the confusion on Bible subjects has been caused by treating the Bible as text book to which we go to pick out texts here and there to prove our point of view

instead of treating it as history so that the text is illuminated by its context.

JEWS PRACTICED WATER BAPTISM

That the Jews practiced water baptism is plainly stated by both the Jerusalem and Babylonian editions of the Jewish Talmud, which, in short, states that no proselyte is received but by these three things: "Circumcision, Baptism, and an Offering," or sacrifice. Previous to the coming of Christ the Jews had sought proselytes over the world, converting them from their many gods to the one God Jehovah, but these proselytes could not share the promises to God's Holy People until they submitted to the humiliating ritual of adoption by circumcision, baptism and a sacrificial offering, for to a Jew a Gentile was unclean and not fit to associate with God's chosen people until thoroughly cleansed outside and in. John the Baptist burst upon this self-righteous people with his fiery evangelistic message, "The promised Messiah is at hand, . . . Whose fan is in his hand, and he will thoroughly purge his floors, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire." Mat. 3: 12.

He condemned them for not having kept the law of Moses. They were therefore sinners in God's sight, unclean like the Gentiles, so unless they repented of their sins and were baptized for their uncleanness, they would be rejected with the Gentiles. You will note that when the Priests and Levites came down from Jerusalem to investigate John's work, they did not ask, "What new ritual is this?" but, "By what authority do you baptize these people? Who are you?"

HOW CHRIST FULFILLED THE LAW

When Christ came to John to be baptized, John refused him, for he could not reconcile Christ with a need of repentance and cleansing. "And Jesus answering said unto him; suffer it to be so now, for thus it becometh us to fulfill all righteousness, then he suffered him." Mat. 13: 15. John now understood that it was not for repentance that Christ had come, but for the fulfilling of the law.

Thus far in the life of Christ, every requirement of the law had been met. He was taken to the temple on the eighth day with a poor man's offering of two doves. In his twelfth year he reported to the doctors of the law at the temple for his examination as required by the law. That same law provided that the young priest at the age of thirty should be consecrated, and baptism was a part of that ceremony. There were two great lavers of brass in the temple for that express purpose. Christ was not of the priestly, but of the kingly tribe of David, but the prophets had said that he should be both priest and king. The law provided for the adoption of outsiders as priests or prophets. John was of the priestly tribe and had authority to so consecrate him, and did so. He then not only proclaimed him a priest, but the great High Priest, The Messiah. John 1: 32-34. "And John bear record saying, I saw the Spirit descending from heaven like a dove, and it abode upon him, and I knew him not; but he that sent me to baptize with water, the same said unto me, upon whom thou shalt see the Spirit descending and remaining on him, the same is he which baptizeth with the Holy Ghost, and I saw, and bare record that this is the Son of God." Thus John had not only prepared the people for the Messiah by repentance and baptism, but had also consecrated Christ for his ministry, thus preparing the way before him, making his paths straight, according to the law and the prophets.

PENTECOST MARKED FIRST CHRISTIAN BAPTISM

Then Christ began gathering his disciples about him, three of whom left John to follow him. But he did not begin his ministry until after the death of John. He sent his disciples out, but gave them John's message of repentance. They baptized as they had with John, but the record explains that his disciples, and not Christ, did the baptizing. After Christ began preaching the glad tidings of salvation by faith, there is no record of his baptizing any of his converts in water, though he had many—both Jew and Gentile. But after he had been sacrificed on Calvary as the Lamb of God that was to atone for man's sins, and rose from the grave and ascended to the Father, came the baptism of the Holy Ghost at Pentecost: the first real Christian baptism—and it came upon a multitude of believers, both Jew and Gentile without distinction, and they worshipped and worked together in beautiful harmony until certain of the Jews became anxious about the legal phase of things.

CONSERVATIVE JEWS STAND FOR LEGALISM

These Jews pointed out that the promise of a Messiah had been made to Abraham and his seed. Therefore a Gentile had no right to the inheritance of Israel until he had become a Hebrew by adoption, which meant he must be circumcised, baptized, etc. Thus the very spirit of Christianity was stifled in the church at Jerusalem, for it turned man's mind back to the law and the things man can do, instead of accepting by faith the salvation which Christ had already purchased for him. Therefore the first workers to take the glad tidings to others were not Jews, but men of Cyprus and Cyrene who came to Antioch and preached unto the Greeks the Lord Jesus as recorded in the eleventh chapter of Acts. The Lord was with them, and a great company turned unto the Lord. They later called Paul to the work here, and were the first to respond to the cry of distress, at the time of Herod's persecutions, by sending relief funds to Jerusalem. They were also the first group to be called Christians, yet they had not been baptized nor had fulfilled any other of the Jewish ritual laws; they were largely Gentiles who had simply accepted the Lord Jesus by faith as their Saviour. The first note of discord came into this Church when certain legalists came up from Jerusalem and questioned the right of Gentiles to the inheritance of Israel without first being legally adopted; sorry to say, Peter sided with the legalists.

WHEN PETER SAW THE LIGHT

Now let us follow Peter to his conversion on this subject. We find that eight years after Pentecost he was still a strict Jew and had no message for the Gentiles; and so fixed was he in this belief that when the Roman centurion, Cornelius, sent to Joppa for him to come and explain the way of life to them, God had to rebuke him by a vision of beasts both clean and unclean to a Jew, commanding him to arise and eat. But Peter refused saying, "Not so, Lord, for I have never eaten anything that is common or unclean; and the voice spoke unto him again the second time—what God hath cleansed, that call not thou common." Acts 10: 14-15. "While Peter thought on the vision, the Spirit said unto him, behold, three men seek thee, arise therefore and get thee down and go with them doubting nothing for I have sent them." Acts 10: 19-20.

Instead of going at once, Peter had the men to tarry over night and gathered six witnesses to go with him, for he knew that the Church at Jerusalem would call him to account for going to the home of an unwashed Gentile. Remember, this is the central body of the Christian Church composed of Apostles and Elders, who, eight years before, had been commanded to preach the gospel to every creature, but they are now so completely bound by ancient laws, traditions and rituals that they are actually forbidding their ministers to take the gospel to the Gentiles.

AT THE HOME OF THE CENTURION

Peter went to the home of Cornelius, the Roman Centurion, evidently intending to follow the ritual by first making Jews of them, then their custom was by prayer and laying on of hands, hope that they might receive the Holy Ghost as some other converts had. Peter began his

address by explaining how Christ was the fulfillment of prophecy, and as he stated in Acts 10:43, "To this gave all the prophets witness, that through his name whosoever believeth in Him shall receive remission of sins." Here Peter stopped in amazement for at that point they grasped the simple fact that salvation comes by faith in the Lord Jesus Christ and they believed, and the Holy Ghost came upon them with power. Peter then turned to his Jewish friends and said, "Can any man forbid water, that these should not be baptized, who have received the Holy Ghost as well as we?" Acts 10: 47. In other words, who can forbid them the inheritance of Israel now, seeing they are already Christians? Thus God's Holy Spirit had not only completely reversed their ancient ritual, but it had proved that their ritual had nothing to do with a man's salvation.

PETER'S DEFENSE AT JERUSALEM

When Peter returned to Jerusalem we find he was at once called to account by the Council for having gone to an unbaptized Gentile. His defense is recorded in the eleventh chapter of Acts. He first gave a full account of the events leading up to the coming of the Holy Ghost upon them; in verses 15 and 16 he gives us a revelation of what the Holy Ghost did for him that day: "And as I began to speak the Holy Ghost fell on them, as on us at the beginning. Then remembered I the words of the Lord how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost." Here is a confession that for the first time in his ministry he clearly sees that the baptism of the Holy Ghost is to take the place of John's baptism of water. So in verse 17 he concludes, "For as much then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God?"

About this time the Holy Spirit visited the Gentile Church at Antioch and said, "Separate me Paul and Barnabas for the work whereunto I have called them," and there the first foreign missionaries were consecrated and sent out. Paul always stood for the gospel free from all legal and ritualistic entanglements, and yet he confesses that he circumcised and baptized a few of his converts, but they were workers that he wished to take with him into the Jewish synagogues, where an unclean Gentile would have been a defilement.

PAUL APPEASES THE LEGALISTS

Through all Paul's journeys and persecutions he always tried to satisfy these legalists. Then when he finally came back to Jerusalem, he was welcomed gladly by the brethren, but they cautioned him that thousands of the Jews believed, but were all zealous of the law. They had four men which were under a vow, so they urged Paul to take them and purify himself with them, so none could accuse him of not keeping the law. The account is in the 21st chapter of Acts. We read: "Then Paul took the men and the next day purifying himself with them entered into the temple, to signify the accomplishment of the days of purification, until that an offering should be offered for every one of them, and when the seven days were about ended, the Jews which were of Asia, when they saw him in the temple, stirred up all the people, and laid hands on him," Here Paul's freedom ends, and long years of imprisonment begins.

In this chapter is a full confession of the Apostles and Elders at Jerusalem, that while they knew that faith in Christ is to supplant the Jewish ordinances, yet to avoid conflict they are still practicing them all, even to the offering of sacrifices, as if the blood of Christ were not sufficient. After all these experiences, do you wonder that Paul writing from his prison in Rome to the Galatian Church should say, chapter 3: 2: "This only would I learn of you, received you the Spirit by the working of the law, or by the hearing of faith?" Or again in chapter 5: 1: "Stand fast therefore in the liberty wherewith Christ hath made you free, and be not entangled again in the yoke of bondage." Again to the Ephesians 4: 4-6: "There is one body and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism. One God and Father of all, who is above all, and through all, and in you all."

BUT ONE CHRISTIAN BAPTISM

Paul is practically saying there are no more two Christian baptisms than there are two Gods, and I do not see how he could have made his rejection of the ancient rituals any plainer. Yet I am not an anti-baptist, or an anti-anything-else. I am a Friend in belief, therefore a pro-baptist. We believe that the baptism of God's Holy Spirit is the one and only baptism that saves and is therefore essential. As Christ said when he gave his final charge to his disciples before he ascended to the Father, Mark 16: 15-16: "And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved: but he that disbelieveth shall be condemned." A. R. V. This baptism cannot be construed to be water baptism, for it is God, not man, who decides when a man's heart is right for a saving baptism.

The baptism of the Holy Spirit is the only baptism that is always available under any conditions. Now if any man after the custom of his people, or his own convictions, feels that he should be baptized in water as a symbol of the baptism of the Holy Spirit, let there be the utmost liberty of conscience, let him be baptized. We would only caution him not to substitute the outward for the inward baptism. To my way of thinking, he is spiritually only a child, still satisfied with toys, which are mere symbols of the things he hopes to have when he grows up. He cannot yet grasp the fullness of his inheritance in Christ. He cannot as yet realize the truth of Paul's statement that all things are his. I Cor. 3:22-23. "Whether Paul or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's." Thus Paul, the prisoner in Rome, by childlike faith in the promises of God as revealed in his Son, becomes heir to the universe, with eternity in which to comprehend it and enjoy it. "All things are yours." They were created for you, and God wants you to accept them.

Roseville, California.

"Thy Kingdom Come"

By Frank D. Campbell

PRAYER for the Kingdom implies also plans for the Kingdom. Seeking first His Kingdom and His righteousness likewise impels planning for a Christlike world order. E. Stanley Jones in his book, "The Choice Before Us," (page 219) calls for men "to invent that political and economic machinery through which the spirit of Christ, the spirit of the Kingdom may be expressed in the affairs of mankind." Two chief concerns of mine I have formulated into four articles which the editor of THE AMERICAN FRIEND has very graciously published. This discussion is intended to unify those articles. Reverence for human personality is at the very heart of Christ's teachings; therefore, "Honor all men" (I. Peter 2: 17) well expresses for human relations the essence of a Christian attitude. And my second concern relates to making our fellows at home here and now in this our Father's world even as Christ has gone to prepare abiding places for our future life.

While the racial saviours of Europe have been leading men back to tribalism and myths of other days, our Christ is calling men from moral retreat to a common effort for a united human family. Greater missionary responsibilities never confronted church and nation than confront us now.

Naturally we look with fear and horror upon the decrees of tyrants depriving men of common privileges and imputing racial dishonor. But there are some dark pages in our own national statute books which deserve the attention of American citizens. Slavery traditions wrote into the first naturalization law of our land, on March 26, 1790, the eligibility of only "free white persons" to become citizens. After the passing of Negro slavery, like privilege was extended, July 14, 1870, "to aliens of African nativity and to persons of African descent." These racial limitations still exist. But the purpose to deny naturalization and other common privileges to the yellow and brown races reflects no credit upon the honesty of our democratic institutions and our faith in "the oneness of our humanity and the equal worth of every human soul, regardless of race, birth, or color." For any doctrine of racial discrimination by law, wherever found, is moral poison and a menace to peace and good will among men. Yes, as a nation we are called to repent and bring forth "fruits worthy of repentance." Extending quota provisions to Oriental people will admit two or three individuals for each thousand Occidental immigrants. In the issue of June 9, 1938, "Our Faith in Democracy" deals with our duties in this connection.

"No Killing—Please!", as published under date of October 13, reflects my faith that in the light of the Cross our fellow men must not be held in foul dishonor and threatened with guns and bombs. The general trust imposed in such instruments of death marks the sad failure of Christendom to understand and to follow the way of the Cross. This article was written primarily for my fellow Methodists. They are slow to put away trust in the sword and in violent defense. One Methodist editor objected to my article as being a discussion of two different subjects — peace and capital punishment. The Church School lesson recently dealt with the sixth commandment. Our quarterlies interpreted, "Thou shalt not kill," to mean "violent, unauthorized killing." Friends and other like-minded folks have a great responsibility to help open the windows that the light of the Cross may shine upon this dark spot in our civilization. For God, as we know him in the Cross, does not authorize any man or group of men to destroy human life.

Opportunities for creative employment are essential to a homelike world order. But millions remain idle, at moral costs our civilization can little afford. The unemployed can be better supported by the products of their own toil than by the labors of others. We should not therefore accept the policies of those who advocate pensioned idleness that others may work. Neither are the people too many, in our own or in other lands, for all to be engaged in worth while tasks. In the United States the "voluntary" emigration of twelve million Americans to Africa was recently proposed as a solution of unemployment. The Senator suggesting this scheme at least paid a huge compliment to the ability of African civilization to provide ready jobs and homes. Or consider, if you will, the following, published in Washington back in August of 1935: "France has chased something like a million aliens from its borders in order that Frenchmen might have jobs. Millions have been deported from Germany. Great Britain kept them out in the first place, which is a credit to the common sense of John Bull. We let them sneak in by the millions, many of them no doubt helped across the water by countries which wanted to get rid of them." But selfish meanness, such as this writer commends, is no solution of humanity's problems. Harsh treatment of unwanted millions is rather the cause of European confusion to which our immigration attitudes have duly contributed.

Where shall the homeless be made at home? God's world is big enough; there is no fault in his goodness. Friendly human beings can live happily here in this world with room enough for all. Only recently Texans have been telling us their State has resources for a hundred million to reside therein. "Work for Everybody," in THE AMERICAN FRIEND of August 18, states my faith that we can establish a system of employment providing creative opportunities for all if we have the faith and courage to follow our Lord and Master. John Ruskin, discussing "Roots of Honor" and "Veins of Wealth," proposed a really Christlike method of doing this. He suggested "that the final outcome and consummation of all wealth is in the producing as many as possible full-breathed, bright-eyed, happy-hearted human creatures." Willingness to minister to the unfortunate is certainly commendable. But such ministry is no adequate alternative to an earnest quest for the common security of all. The causes of our social ills are to be discovered and cured. Progress therein is just as vital as advance in medical science or in any other field. America should set her house in order, so a decent number of immigrants may be welcomed from more crowded lands. You are "likely to become a public charge" is an unwarranted answer for America to be giving constantly to men and women seeking new homes in our broad land. Work with wages for all is the way out. But idleness is a sin for which wealth and pensions will not atone. While the world around, unnumbered millions of our fellows are homeless and hungry and naked and sick and in prison, God the eternal worker calls all of us to work too.

Better home life is undoubtedly fostered by home and farm ownership. "Our Faith in Property Ownership," issue of September 1, contains my suggestions for laws "to induce as many people as possible to become owners." In many States, laws favoring ownership have been neglected. For example, in the county in which I reside more than half the farm land belongs to a comparatively few families so the great majority of the farmers are tenants. Such a pattern of private property ownership, by the privileged few, will not meet the needs of the Kingdom of God an earth. In America, as in many lands, the real difficulty for actual tillers of the soil is in supporting too many white collared lords. As Paul says, "He that ploweth ought to plow in hope, and he that thresheth to thresh in hope of partaking." (I. Cor. 9: 10). Only constant and adequate incomes will enable the common people to purchase and possess homes and farms according to their needs.

Reverence for human personality is certainly imperative. No killing, please; no racial dishonor; but let us rather plan home life and work for everybody. The time is fulfilled, and the Kingdom of God is at hand; repent ye and believe in the gospel.

Elkhart, Illinois.

Flaming Torch

Though we must pass our torch to other hands,
The darkness will be dawn, the race be won.
And though we may not see the finish run,
Nor hear the shouting in the crowded stands
As they applaud the victor, nor the bands
That blare their tumult out beneath the sun;
Yet we shall triumph in the race begun,
Although our steps have passed to distant lands.

For though we may not reach our goal today,
The finish will be run victoriously.
Our hearts have won a vision that will burn
For these our children; future years shall see
The runners bearing flame death cannot stay—
The torch of peace we carried will return.

EDITH LOMBARD SQUIRES.

Richmond, Indiana.

Citizens of Two Worlds

By Stephen Guthrie

ALL the methods men have devised to organize and evaluate their physical world have roots in that world and are merely reactions from it. In measuring distance, we talk about an inch, or a foot, or a mile, and understand each as a different degree of separation. The astronomers, to be sure, talk about light years, but we dismiss the term as theoretical since it is not immediately applicable to our earthly problems of measurement. In measuring volume, we talk about pints, and gallons, and barrels, and understand each as a separate quantity or degree of capacity. In measuring the intensity of light, we take an ancient form of illumination as our standard and say that a certain lamp has so many candlepower. The arbitrary medium of money measures our degree of value; hence the penny and the dollar. With each of these measurements we localize and specify the extent of the thing concerned.

But in the realm of the spirit, there is no yardstick for faith, no candlepower for hope, no dollar for love. It is a medium which will not be captured for barter nor localized for study. We recognize it when we see it but cannot hold it constant either in ourselves or in others. The person who seems to have known more about the spirit of man than any other, used our own expressions of measurement in attempting to describe it. In comparison to distance, it means going the second mile, not because it is required but because it is not required. In comparison to volume, there is no standard "how much" except that it must be "shaken together, pressed down, and running over." In comparison to light intensity, the importance is not in the distance it shines, but in its being covered or uncovered, under a bushel or on a candlestick. In comparison to monetary value, again it is not "how much" but what portion. Like the widow's mite, my gift of a dime, if I have no more, is greater than your gift of a thousand dollars if you have another thousand.

The correlation therefore between earthly and heavenly evaluations is zero. To those who would ask why I call the spirit of man heavenly I would ask in return, why is it not subject to the earthly measurements? Further illustrations are convenient enough. An ounce is one sixteenth of a pound, a pound one two thousandths of a ton, and a pound of lead is no heavier than a pound of feathers. But in the spirit, the familiar principles of proportion are exploded, for a particle of faith no bigger than a mustard seed will move mountains.

Consider our measurements of the mysterious element of time. Our seconds and hours and years are consecutive; we feel that time is a long, continuous web woven by the spinning planets. The only time we understand is the shadow of our nearest star. We record on calendars our daily allotment of this element and hope for our three score and ten. We have contrived epigrams for the wise use of this element, saying: "Lost time is never found again," "Time flies," and "Make hay while the sun shines." Yet for God and for his pure spirit in men, a thousand years are as one day, and before Moses was, "I Am." Such telescoping of time is really nothing to us but confusion. Time we know is important in our lives, so we worship it in a kind of civilized idolatry in the form of feverish activity. But in the soul of man where all true values are, truth is achieved in the twinkling of an eye, even as a criminal serving his death sentence heard his salvation spoken in one breath: "Today shalt thou be with me in paradise."

The spiritual realm therefore legislates its own laws. Mercy is the only form of justice; faith is collected like a tax but is never levied; love is the only motive for action, and forgiveness the only lawsuit against violence. If this is a fair picture of the kingdom of God, I wonder if we are sincere when we pray, "Thy kingdom come." Christians become hypocrites when they seek recognition in the spiritual kingdom, knowing they have never renounced the earthly one. Most of us begrudge food to a hungry man who won't work, but we openly claim a title to heaven although we offer neither works for cash nor faith for collateral.

We should welcome the sincere attempts to put the spiritual laws to work in the physical world even though they look like a compromise. The world's methods have turned the virtue of charity into a big business, the community chest. Yet it no doubt accomplishes more, for many a disciple of business will give generously to an organization who would never give to a wandering beggar or to a slovenly family across the street. This way he can give his alms and keep his hands clean. Be glad if you see even a hint of heaven in the world. It may be best for us to forgive seventy times seven times, but I shall not complain if my dearest friends will forgive me five times and extend the forgiveness half as eagerly as they hear the apology.

Lastly, when it comes to the moral code, the best we hope for is to live up to the world's expectation and nurse little ambition to spiritual perfection. In the spirit, where motives are born, lust is the same as adultery, covetousness the same as theft, hate the same as murder. But most of us, sad to confess, still allow ourselves a little hate as a regretted weakness, a little covetousness as incentive to achievement, and a little lust as a passing indulgence.

West Branch, Iowa.

Vicarious Love

There is no sorrow like the grief of love
When hands are tied—
Behold the cross that stands, all shames above,
Where Jesus died.

There is no loneliness like sacrifice
Unnoticed yet—
"My God, hast Thou forsaken?" hear His cries,
Who can forget?

Nor any pardon like the generous thought
Justly undue—
"Father," He prayed, "Forgive them, they know not
The thing they do."

And so vicarious love surpasses still
All pain and loss,
And God finds men who gladly do His will
Despite the cross.

LELIA S. MARSTALLER.

Freeport, Maine.

This is axiomatic for us—if we are to be followers of Jesus then must we have his simple, confident faith in God. Then and then only may we hope to be in some degree like him. And who was this God in whom Jesus believed? One who is a Father, seeking to bring all his children into harmony with himself. Jesus spent all his days, not merely the three years of his public ministry (those would never have happened had not the previous years been filled with the same faith), in the effort to help God realize his will. Here we have the pattern for us to accept and follow. Nothing less will suffice.—HERBERT E. BENTON in *The Christian Leader.*

AMERICAN FRIEND HOME FROM LIBERIAN POST

John H. Furbay Is Interviewed in London by Hubert W. Peet, Editor, *The Friend*

Despite the interest of Friends in anti-slavery matters, I think they have had few contacts with Liberia, a Negro State in West Africa, founded at the beginning of last century for freed slaves in America. I believe that one of the reasons was that Friends at the time were suspicious that Liberia was being started with the support of many who were perhaps more anxious to remove those who had been slaves to a sphere where they would not be able to reinforce the anti-slavery sentiment growing up or to make their fellows discontented with their slavery, than they were in tackling the slavery problem in America fundamentally.

Happily those days have gone by, and it was the American Advisory Committee on Education in Liberia that three years ago invited Professor John Harvey Furbay, then a member of the staff of Emporia College, and a well-known broadcaster on the N. B. C. on scientifiic subjects, to go out to Liberia as President of the College of West Africa at Monrovia. He is a birthright member of Ohio Yearly Meeting and his home town is Mount Gilead. Many European Friends met his brother (James R. Furbay, pastor of the larger meeting at Marion, Indiana) at the World Conference.

John Furbay has just been spending a week or two in London. He lectured before the Royal Geographical Society and showed some of his films of life in the hinterland of Liberia. He was also booked for a special meeting at Friends House early in January to speak to Friends and to show his pictures, but his engagement as well as a lecture to the Royal Anthropological Society and some important scientific meetings in Paris, arranged by the Liberian Minister there, have had to be cancelled owing to the news of the serious illness of Dr. Furbay's mother in the States. With his wife and five year old boy, who have been with him throughout his term of service in Liberia, he has therefore had to return to America by the first boat.

In a talk on his experiences, Professor Furbay told me that besides his work at the College of West Africa, where there are seven hundred students, he had been able to make a number of journeys into the interior of Liberia where he had made some interesting discoveries and taken unique pictures. "I have been able to send home to American museums," he said, "some fine specimens of pottery and basket work. I also found that in some parts five hundred year old Venetian beads, evidently first brought to West Africa by Portuguese traders, are still in existence and highly valued. One bead will buy either a cow or a wife! The tradition as to their white-man origin gives them special potency as charms and they are worn as girdles."

Other specimens sent home include iron money kept on fourteen inch rods with a hook at the end. These pierced coins are worth about forty for a shilling. Iron can now be obtained from the coast, but it used to be smelted by a secret trade guild of smelters, mostly of the Mano tribe. They made their bellows of leopard skin and sometimes it would take a week of blowing to get the charcoal to a sufficiently high temperature to cause a trickle of the metal from the red rock containing iron.

Professor Furbay said that short-time visitors to Liberia too often gave very misleading accounts of the state of the country. He himself was satisfied with the progress the country was making. President Barclay had secured the services of a number of foreign advisers. There were French and Dutch engineers advising on roads, a Hungarian on medical matters and three American financial advisers.

"Liberia is certainly not the 'pantomine republic' that some people seem to think it is. After all if its senators and officials do wear top hats and cut-away coats, is this more unfitting than the cocked hats and uniforms used officially in other countries. The Liberians, that is the descendants of those who came to the country from America, many of whom have white and red Indian blood in their veins, are as proud of their ancestry as some Americans are of their forefathers who came over in *The Mayflower*.

"This Negro Republic is, however, not a little anxious concerning the recurrent European crises and the manner in which she may be affected by the certain ambitions. Liberia is looking more and more to the United States. We heard on the radio from New York when a U. S. A. gunboat recently made a courtesy visit to Monrovia that this visit was definitely an American answer to German interests in the State. The Liberians were both relieved and impressed by this visit."

Five-year-old Ted Furbay, who left his American home when he was two, seemed at once to fall into the life of London in winter despite his three years experience of very different conditions. The chief point that struck him seemed to be the fact that the street lights were kept on all night instead of being extinguished soon after midnight, as in Monrovia.

HUBERT W. PEET.

London, England.

WHEN THE RELIEF SHIP CAME TO CANTON

Dr. Cadbury Gives Vivid Picture of Devoted United Service in Stricken City

Conditions were becoming desperate in Canton. The Japanese Military were requisitioning all supplies of rice. Kindling was running very low. All livestock was gradually disappearing from the countryside and vegetables were becoming scarce. Several workers in Hongkong were anxious to come to our rescue, and in order to carry on medical work at the Canton Hospital and in the refugee camps, doctors and nurses were urgently required. The Canton Hospital had sent an urgent call for the medical help and our Emergency Relief Areas Committee arranged with Bishop Hall of the Anglican Church to make plans for a relief ship to bring supplies and personnel.

This was very difficult because the Japanese have attempted to cut off all intercourse between Hongkong and Canton and no Chinese are allowed to move in either direction. Finally a merchant ship, the *Wuchang*, was chartered and twelve missionaries given permits to come. It arrived on November 23. On board were the following: a doctor and nurse of the Seventh Day Adventist Mission; Dr. and Mrs. Rose and Miss Green of the English Methodist Mission; Dr. Arnold Baumgarten, a non-Aryan refugee from Vienna, assigned for full time to Canton Hospital. There are also two Catholic sisters and four priests.

I brought Dr. and Mrs. Rose and Dr. Baumgarten directly home with me. Dr. Baumgarten was one of the most distinguished physicians in Vienna and he is a man of unusual grace and charm and of outstanding intellectual ability, with no trace of ill-will or rancor toward his persecutors. Emma (Cadbury) had sent me full particulars about him and his application for work under the Chinese government. Of course I could give him no hope of any opening for I received the letter when the city was deserted and still in flames. Now we are very glad to have him.

On the 24th we had a meeting of our Relief Committee in order to assign service to twelve newcomers. It was a remarkable gathering in which it was emphasized that in this emergency hour, with terrible suffering facing us on all sides, representatives of the Roman and Anglican and Protestant faiths were all united in a common effort to bring help to those in need. Bishop Forquet of the Roman church here is a charming old man and helps much. Besides the personnel, the ship brought several tons of rice and beans, medical supplies, two trucks convertible into ambulances, salt

fish and pickled vegetables. We now have supplies to last us for several months.

The Canton Hospital had been closed on October 18 with only a few workmen left. We opened again on the 31st. A competent trained nurse was secured and patients were taken in from refugee camps so that by now we have about forty. Miss Green is now starting work there and other Chinese and foreign nurses are in sight. We have taken on several young girls to be trained as aids. The pastor of the church next door has returned and will live in the hospital and carry on work among the people in the neighborhood as well as in the hospital.

Fires have by no means ceased. Many villages are still being set on fire by Japanese troops and some of the city fires have been caused by the Chinese themselves. As they see the invaders systematically going from shop to shop and taking out all the valuable stocks, they consider it better to destroy everything. The best houses and public buildings are being taken over by Japanese soldiers. Many of my friends' homes are now displaying the Japanese flag and are occupied by soldiers who destroy or appropriate everything inside the houses.

Three nights ago one of the main thoroughfares of the city started to blaze. Two days later when I inspected the street I found every building on either side of the street a mass of smouldering ruins for a distance of a quarter of a mile—hotels, theatres, shops, and residences, to a value of $2,000,000. And this is only one of the fires. As I drove Dr. Baumgarten about he exclaimed that he never saw anything like it in his experiences in the European war. "And this," he remarked, "is what the 'Anti-Commintern Pact' stands for!"

The Japanese Consul intimated that he wished to inspect the Lingnan Campus. Consent was given and he agreed to bring four Japanese with him. Suddenly without warning a party of forty arrived, including several Chinese puppets and interpreters. Dr. Henry was summoned but they had already entered the gate. They wanted to see the refugees so they were allowed to proceed where there was a large group of men, women and children. These unfortunates had been driven to our camp by ruthless destruction of their homes from bombing, or their homes in the city had been destroyed by fire, or had been entered by Japanese soldiers demanding that all the young girls and women should be turned over to them. Others had their homes looted of everything that they possessed. Each refugee had been admitted only upon evidence that he had been deprived of his living by the ruthless enemy.

Before these people the Japanese spokesman stood up and through an interpreter announced that the Japanese army was the true friend of the Chinese people. They had come to protect and restore order. Chiang Kai Shek was the traitor of his people and was a robber and a gangster. Moreover the American and English and French and Russian people were the enemies of the Chinese and had nothing to give them but harm. In fact from now on the Chinese might well turn to the Japanese as their saviours. Therefore they should all leave the refugee camps as soon as possible and return to their homes and open their shops in the city and resume business. This was all said in the presence of Dr. Henry and other members of our staff.

Emerging from our campus at the first street corner one could see Chinese farmers being searched by gendarmes and robbed of all they possessed!

At our meeting of the International Red Cross this week we have sent a further urgent appeal for $50,000 from the American Red Cross funds and 2,000 pounds from the London Lord Mayor's fund for medical relief, maintenance of refugee camps and rehabilitation of the millions of the homeless people of this Province during the coming months. These appeals go through the American and British Consuls General.

Thanksgiving was a happy day with a fairly large group of Americans gathered here at Lingnan. The address was given by the retiring Consul General, Mr. Linnell, who has done a remarkable piece of work during the last year of crisis.

W. W. CADBURY.

Lingnan University, Canton, Nov. 27.

ROUND THE YEAR PROGRAM FOR YOUNG FRIENDS

For a number of years, the Young Friends Activities Committee of Indiana Yearly Meeting has had as its chief project the holding of summer camps at Quaker Haven on Dewart Lake. At the beginning of the present year, members of the committee feel that, in addition to conducting the camps, an effort should be made to enlist the interest of young Friends through the entire year. In support of that concern a number of interesting projects have been undertaken.

On November 13, a conference of young Friends workers was held at New Castle. Robert E. Cope, chairman of the committee, outlined the goals for the year, and three quarterly meeting superintendents: Edith Meredith of Dublin, Rhoa Warrick of Van Wert and Anna Cox of Winchester, told of work which their quarterly meetings were doing. Jeanette Hadley listed many "Sources and Resources" for young Friends work, and William J. Sayers gave a challenging message on the subject, "When the Blood is Young." The conference closed with a consecration service led by Milo S. Hinckle.

Desiring to be of more direct help to local young Friends groups, the Young Friends Activities Committee, in cooperation with the Committee on Christian Education, has undertaken the quarterly publication of a bulletin known as *The Friendly Gleam.* The first issue was sent out in November and the second issue will be in the hands of local young Friends leaders sometime during January. Jeanette Hadley, representing the Youth Department of the Committee on Christian Education, has been asked to serve as an ex-officio member of the Young Friends Activities Committee. She is giving valuable help in the publishing of *The Friendly Gleam.*

"Young Friends Face the World" has been chosen as the year's theme. It will be used not only as the keynote for the year's program, but also as the theme for the senior conference to be held in July. To emphasize the theme, a deputation team of young Friends has been secured to visit the quarterly meetings. Members of the team are young people who have had actual experience in the fields they discuss.

The first visit of the team was made to Spiceland Quarterly Meeting on January 8. Public sessions were held in the Spiceland meetinghouse at 2:30 p. m. and 7:30 p. m., and a discussion group met before an open fire in the meetinghouse parlors following the evening meal. Mabel Coffin, who attended the International Young Friends Conference in England last Summer, spoke on, "Young Friends Face the Challenge of the International Situation." Robert Wissler, an Earlham College student and a member of the Presbyterian church, discussed, "Young Friends Face the Challenge of Home Service." Robert Wissler used his experience in the Penn-Craft summer work camp as a background for his remarks. Dorothy Heironimus, Educational Secretary of the American Friends Board of Missions, told how young Friends face the challenge of missions, and William Hale, another Earlham student, vice-chairman of the Young Friends Activities Committee, closed the conference with a call for consecrated lives as he explained how young Friends face the challenge of the home base.

THEN WHENCE OUR HOPE?

If deathlessness dwell not
Within the heart of death;
If truth and wisdom bloom not,
Bursting black sheaths of sorrow;
If perfidy shall perish not
Of its revealment;
If pride breaks not beneath
A tawdry load of decorations:
From whence our hope?
Then mortal tears are lost in dust.

ROLAND RYDER-SMITH.

Seattle, Washington.

WHY A FRIENDS' MEETING FOR WORSHIP?

Within recent months, Falmouth Quarterly Meeting on Ministry and Oversight, in Maine, has had for discussion the question of the purpose of a Friends' meeting for worship. We submit below a few contributions made to that discussion—Editor.

The purpose of a Friends' meeting is to worship God, and the purpose of the worship of God is that we may grow fully into harmony with him and with his purposes for us.

True worship includes wonder, admiration, love, and a great desire to please and become like the one worshipped. And in loving the one worshipped, we naturally come to love all his creation, the greatest of which is, as far as we know, the human family in all of its branches. It leaves no place for prejudice against any individual, race or class.

The true, thoughtful worship of God tends to make one dislike everything evil which is contrary to the mind of God. It inspires one with a great desire to be and do just what would be pleasing to him.

We have a great example of sincere worship when Jesus went alone into the mountain to pray; also in his habitual custom to gather with others on the Sabbath day for synagogue worship.

M. MELVIN BAILEY.

The distinction between forms and ceremonies and the worship "in spirit and in truth," portrayed by Jesus in his talk with the Samaritan woman at the well, were the basis of George Fox's teachings. The children of Israel, and following them the Christians, have been called together or have met voluntarily to be taught religious truths and ways of life; Jesus himself used this means to bring his messages of salvation to his people in their need.

In like manner Friends meet together, believing that God is a loving Heavenly Father, not an austere deity who commands us to worship him and who is gratified by our obedience. Because we live in and are motivated by the spirit of Christ who gave his life in his great love for man, we bear with him both the burden of the sufferings of the world and the joy of salvation. We meet publicly that all may feel free to come; and then, as God has given to us gifts in the ministry, in song, in exhortation or in helps, we use these opportunities to give to others that which the Spirit would speak through us; to learn the will of God through his revelations to others; to join with others in praise, in prayer, in concern and in fellowship. Thus we find ourselves in communion with the Infinite in worship which transcends the finite and is indeed in spirit and in truth.

Being, as far as we know, the only group teaching and worshiping entirely by the leading of the Spirit without the ordinances and symbols "which are to perish with the using," we feel the added responsibility of continuing to bear this witness to our youth and our fellow men; and we say, in the words of the Discipline that "the occasions of public worship are divinely appointed for the edification of believers in the truth, and for the proclamation of fresh and vital messages of salvation to the world."

LELIA S. MARSTALLER.

During the Creation period, God said, "It is not good that man should be alone." While it is true that there are times when personal communion with the Father, in the quiet of the closet alone, or upon the distant hillside, provides a special infilling for service, there is a sense in which man craves the companionship of his fellows. By nature he is a social being and generally feels that apart from others the pathway of life would be dreary and fruitless.

Great stress was placed upon the importance of the "meetinghouse" by the early Friends. In the midst of severe persecution, those of concerned minds persisted in gathering together for worship. There could have been no other motive than that the communion of devout spirits with one another and with their Maker brought strength and courage to meet the problems of daily living.

The purpose of a Friends' meeting may be compared to the mainspring of a watch, which is the power that produces an almost perfect mechanical record. My conception of a Friends' meeting, if conducted in the spirit, not necessarily in the method of the fathers of our faith, is that it should become the mainspring in our lives, fitting and driving us into active service for the regeneration of society. The worship of God is the result of coming to know him and this knowledge prompts us to love him and all his creation. Individual communion and joint fellowship prepare us for both worship and service.

Because the emphasis is placed by Friends upon the "Inner Light," there is a sense in which a Friends' meeting should be more potential than similar meetings of most other Christian bodies. To meet with the desire and purpose of following Divine guidance rather than a definite plan for the service, is not so common as perhaps it ought to be. From the beginning of the history of our Society, an effort has been made to demonstrate the principle of Divine guidance in all meetings for worship. Those who gathered in the early days were greatly concerned about their spiritual life, and sought by personal examination and communion with God to deepen and enrich their lives, so as to meet the problems of living and the responsibilities of personal service to others more heroically.

Perhaps we should all agree that the purpose of a Friends' meeting is to worship, commune and seek to pattern our lives, after the Great Example, who continually went about doing good. Doubtless, we too often fail to realize the benefits which group worship should afford, because we have drifted into methods which have more of the form than of the spirit of worship in them. The general desire seems to be to have a definite plan for the service so as to avoid awkward moments of silent waiting. It seems to me that a combination of the two ideas might work out well.

The entire Christian Church is alarmed because of the indifference or cold formality of its constituency, and Friends have suffered no less than others on this account. Nothing will save the day but a revival of religious fervor, which will send men to their knees as well as to the house of God, where together kindred and seeking spirits may be united in a consuming desire for the incoming of Christ's kingdom, and a willingness to give of themselves to that end.

Perhaps a reason for the decline in church attendance lies in the fact that we have lost the spirit and purpose of group gatherings for worship, and are spending too much time and thought in the mechanics of the experience. While there is great value in the individual experiences of communion, it seems reasonable to assume that group gatherings of such persons would result in a unity of purpose which would be well nigh invincible in its march against the evils of our day.

LINDLEY M. BINFORD.

COMMUNION

Not at a whitespread table
Nor from a silver cup
Do I find my soul's refreshing
Or my spirit lifted up.

But rather in quiet waiting
When all else is forgot
Do I find a "Presence" real,
Living and failing not.

So together at Faith's Table
In fellowship most complete
There cometh strength for the struggle,
And guidance for my feet.

ZENO H. DOAN.
Evanston, Illinois.

OUR FRIENDLY FORUM

What readers are thinking on topics of timely interest

THE EVANGELISM NEEDED FOR OUR DAY

Editor, THE AMERICAN FRIEND:

It was my privilege as a youth to observe the work and to listen to the preaching of many of the great leaders of the Revival Movement among Friends. I remember very well John Henry, Robert and David Douglas, Leroy Clemens, Esther Frame, Jane Jones, Mary Moon Meredith and a host of others I could name.

These Friends did not trouble themselves a great deal about theology, but preached a simple gospel. They stressed the exceeding sinfulness of the human heart, the necessity of repentance and the forgiveness of sins through faith in Jesus Christ, resulting in the New Birth, or Conversion.

Friends were diligent in teaching their children the principles of right living, but strange to say, there was an intangible undercurrent of feeling, that youth should be regarded somewhat as a time of wild oats sowing, and that nothing very substantial in the way of Christian life could be expected until one was mature and settled in life. Here probably can be found the reason for the fact that the revival appeal was directed almost exclusively toward persons of mature age. While children sometimes came to the altar and professed conversion, in tabulating the number saved in a revival, the children were not counted worthy to be listed.

To provide a motive for accepting the gospel these Friends dwelt very largely on the future life. They warned of the awful punishment that awaited those who failed to get saved, and on the other hand portrayed the beauty and glory of the heavenly home and the joyful reunion with relatives and friends on the other shore. One very common expression in those days was, I got saved because I had promised my Mother or some relative to meet them in heaven.

The songs that were used, and the preaching were of a character to produce a great deal of emotional feeling. Often the message which might be somewhat brief would be made up wholly of stories of death-bed scenes of the unsaved.

This type of work produced some very definite results. For a person, who had accumulated a heavy load of sin through years of wicked living, to be suddenly relieved of this load and the prospect of eternal punishment, would produce a very definite emotional reaction. To every adult it meant a revolutionary change in the whole scheme of life, and getting saved was an epochal experience in the life of an individual.

As the years went by these emotional appeals began to lose their force and it was not easy to start a revival. Backsliding was very common and often the work of an evangelist was largely that of reclaiming those who had fallen by the wayside. To desire to escape eternal punishment or to meet some relative in Heaven did not go very deep.

The next move was to set up a system of Union Revivals. The churches of a town or city would unite together and often build a large wooden tabernacle and secured some noted evangelist of the Billy Sunday type to conduct the work. These meetings were very successful for a time and thousands went forward and took the preacher's hand and pledged themselves to a Christian life.

When the union evangelistic plan began to fade out we entered a very distressing time in our church history. The slowing down of the revival movement and the prevalence of backsliding could not be denied and these facts were seized upon by certain radical groups. Here in the Middle West we were just flooded with propaganda to the effect that all the Protestant churches were apostates, that God had withdrawn his presence from them and that he was seeking a new channel for the spread of the gospel of the Kingdom. It was charged that the organized churches had failed to preach a full gospel. From this angle the way was opened for a flood of new isms and doctrines. Comeout-ism flourished for a time; the tongue movement began to make its appearance in some places; and many activities that were not in good order began to be practiced. While these unwholesome activities were mostly carried on in tent meetings and other outside places, Friends were not exempt from these influences, and today many of our meetings are suffering from the disturbing and divisive inroads that came to us during this period. As a result of these things, we are more or less bewildered, and have no definite and comprehensive plans for our evangelistic work.

My purpose in recounting the above is not merely to recite a little ancient history, but I feel that the time is now here when if we are to continue to function as a religious body we will have to set up a system of evangelism that will meet the needs of this present time.

I happen to know that on account of the fact that the revival method has served us so well for so long, many of our best people feel that its technique is destined to continue forever. They believe that all we need to do now is to pray and wait, and in some miraculous way the old revival days will return and in the near future we will see our altars again filled with seekers. While this frame of mind continues there is no chance to work out a constructive program that will meet the present need.

First of all I wish to make clear that the gospel message of the revival time, which deals with the facts of sin, repentance, and faith in Jesus Christ, is just as vital as it has ever been and will remain so to the end of time. But the methods used to get persons to accept this message must be changed to suit the age in which we are living if we ever expect to get anywhere.

I would like to suggest a few of the points where I feel that the revival technique fails to meet the present need. Instead of majoring on preparation for death, we need to emphasize the necessity of preparing for life. Instead of youth being a time of frivolity, to be lightly considered, it is really the time of character building when the eternal destiny of most every one is settled.

While we will always need to be ready to help mature persons into the Kingdom, to devote our efforts to this class exclusively is a waste of valuable time. We know that after people reach the age of twenty years a very small per cent ever change their ways of living. This being true, our field of evangelism has narrowed down to children and youth—the group that was entirely ignored when the movement was in full swing—and now our problem is to reach and care for these youngsters.

To a child that is just emerging from the shadows and is learning a little each

TRUTH ETERNAL

Truth is a queen uncrowned,
Unheralded and unrenowned.
Her sceptre countless millions tread
Beneath their feet. Upon her head
They place—in mockery—a crown of thorns.
Unheedful of the calumny which scorns
Her virtue and disclaims her sway,
She stands with head unbowed.
Her heritage is deathless, proud.
The yesterdays were hers, as is today
And each tomorrow yet to be,
For Truth is of eternity.

SARA R. STANSBERRY.
Whittier, California.

day about what is right and what is wrong, the sudden and revolutionary experiences with which we are familiar do not make sense. What a child needs to get its feet firmly planted on the Christian way of life is to be carefully taught, guided and led over a period of time.

One of the greatest needs of the church today is to revise our thinking as to what evangelism really means. Through all these years we have looked on it as a separate piece of work from all other church activities—that it comes to us once a year for two or three weeks, and then disappears. It has been very common in the closing moment of these revivals to make a very dramatic appeal to all that are not saved to step up and be saved while the water is troubled, for there will not be another opportunity for a year and in the meantime they may die and be lost forever. What we must have is a system that will permeate every activity of the church from the bottom up, and that is just as virile in August as it is in January! Some of the most fruitful fields for evangelism today are to be found right in our Bible Schools and Young Peoples groups and we must take advantage of these opportunities.

It is very likely that for a long time to come there will be a place for a "series of meetings" as we call them. It has been fully demonstrated that to depend on this type of work for the permanent upbuilding of the church is futile.

CHARLES E. CAREY.

Fairmount, Indiana.

WHY BLAME THE UNITED STATES?

Editor, THE AMERICAN FRIEND:

Why blame the United States or a few of our senators for the failure of the League of Nations if it was forced into the treaty of Versailles? That treaty was built on a foundation of hatred, envy, malice and greed and laid the foundation for another war. From Article Sixteen of the Covenant of the League it would seem to be the duty of the League to enforce the provisions of that treaty by war if necessary. That is a large order for a peace organization.

Why accuse the United States of a policy of "splendid isolation" when it united with other nations in most if not all efforts for peace except the League of Nations and World Court? Our courts of justice would be worthless without some way of enforcing their decisions and time has proven that the same is true of a court to settle international disputes. The decisions of the League might be enforced by economic isolation, through international courts, one for each continent, and a higher or World Court for all nations.

FRANK SANTEE.

Gibson, Iowa.

NEW ENGLAND WORKERS CONFERENCE

In the absence on a well-earned holiday in England of our Yearly Meeting Superintendent, James A. Coney, it had seemed as if the usual annual workers conference of the Yearly Meeting of Friends for New England could not be held. But a concern on the part of a few members, chiefly in Rhode Island Monthly Meeting, led to the assembling in the beautiful old meetinghouse in Portsmouth, Rhode Island, from December seventh to ninth, inclusive, of a regional conference, which brought rich spiritual rewards to all who were able to participate. Owing to the lateness of the season, few could come from the northern New England States, but there were present representatives from Lawrence, Boston, Lynn, Allens Neck, Central Village, New Bedford, Providence and Saylesville, while Newport and Portsmouth Friends, our generous hosts, attended in large numbers. We are greatly indebted to these hospitable Friends, who entertained us in their homes, provided the best of meals from breakfast through the day, cooked by loving and capable hands and tastily served in the meetinghouse dining room, so that all families could be free of household cares and able to attend meetings. To know these dear people better was a real privilege and to realize their intense concern for the salvation of those who do not know Christ was to inspire each of us with a determination to enter more fully into the carrying out of the Great Commission—"to preach the Gospel to every creature."

The topic of the Conference was "Evangelism"; each of the three evening sessions was devoted to a gospel preaching service; while a single topic was assigned to each day-time session, thus making possible the fullest and freest of discussion. Among the subjects considered were: "The Inner Light," "Bible Foundations for Friends Testimonies," "How may I know that I am a Christian," "Child Evangelism," and "The Holy Spirit and Revival." Those introducing the discussions were Elizabeth J. Trout, Josephine H. Carr, Pauline B. Burdett, Lyra T. Wolkins, and Evelyn Addicott. Harold N. Tollefson was most helpfully present at all the sessions, presiding whenever needed, sharing constructively in discussions, and "jitneying" to and fro the ten or so miles to Newport to convey Friends back and forth. Elizabeth J. Trout was a host in herself, having carried a large share of the burden of arranging for entertainment of guests, while helping in program plans, and keeping the machinery oiled and flexible with cheerful and capable attention to all details.

Evening meetings were especially well attended, and the messages which brought inspiration and conviction were given by Oscar G. Mostrom of New Bedford, Perry Van Dyke of Lynn, and Norman E. Trafton of Newport. Our Yearly Meeting is singularly fortunate in the coming to work among us of these two young men, with their vision, ability, training, and consecration.

Of the music much might be written. How these Friends can sing! Norman Trafton contributed beautiful tenor solos, but it seems as if every one in Rhode Island Monthly Meeting has a gift of song, and the most was made of it. On the evening when Oscar G. Mostrom rose to unusual heights of tenderness and beauty in describing the "Things that Abide," a song service preceded in which were magnificently sung these great hymns of the Church: "Lead on, O King Eternal," "O, Could I speak the matchless Worth," "Glorious Things of Thee are spoken," "The Church's One Foundation," "He Hideth My Soul," and "Loyalty to Christ." How often we sing shallow and trite hymns when at our disposal are glorious words and tunes which have been tested through the ages!

The Conference topic, "Evangelism"; the Conference theme, given us by Elizabeth J. Trout, "That in all things He might have the pre-eminence"; the Conference chorus, a Keswick, England, prayer-hymn taught us by Josephine H. Carr, and sung over and over throughout the meetings:

"Spirit of the living God, fall afresh on me;
Melt me, mould me, fill me, use me;
Spirit of the living God, fall afresh on me"—

all blended with a deep sense of the "real presence" in our midst, and led us to a fresh consecration to the work of Christ in bringing all men to a saving knowledge of Himself.

OMISSION

It is not the sin I may have done
Or the wrong words I did say
Which weigh upon my heart dear Lord
At the close of every day.
For well I know Thy pardon will
Be left at my heart's door,
For all which Thou did'st not approve,
If I do but implore
Thy mercy. Ah, but it is this—
That with each setting sun
My thoughts are forced to hold review
Of the good I've left undone.
Lost are the precious hours which Thou
Dost give to me each day,
In which to do some task for Thee—
They come not again my way.

ERNA E. HOEFS.

Portland, Oregon.

BOOK REVIEWS

Readers are urged to order all books through the Friends Book and Supply House, Richmond, Indiana

THE CHRISTIAN MESSAGE IN A NON-CHRISTIAN WORLD

BY HENDRIK KRAEMER

Harper and Brothers Publishers, $3.00

This book was written at the request of the International Missionary Council to serve as a spiritual direction finder in the discussion at and after the World Missionary Conference held at Madras, India. Its author, Dr. Hendrik Kraemer, is Professor of the History of Religions at the University of Leyden, Holland.

It is not an easy book for one to read. Its author is a theologian who reflects the modern trends of continental European theology. To the average American reader who is unfamiliar with theological and philosophical terminology, Dr. Kraemer's work will probably remain a closed book. Even for those familiar with a few basic terms, the volume will not yield its treasures without a great deal of serious application.

For those readers, however, who are willing to give it their serious attention, it will prove to be not only a storehouse of valuable missionary data, but also an invigorating spiritual tonic. This reviewer began to read the book with a feeling of resignation. Here, it seemed, was to be just another formidable religious discourse obscured by unfamiliar terms. Why struggle with the old line fundamentalism and antiquated Calvinism which apparently colored its arguments? Some steady and forced application was required to cover the first part of the volume, and then suddenly, as if by a miracle, the real message began to unfold. The unfamiliar and difficult terms were still present, but a dictionary was handy. The farther the reviewer progressed, the more thrilled he was by the note of certainty struck by the author. In spite of the book's difficulty, it is a welcome voice of assurance in the welter of confused thinking with regard to the nature and task of Christianity.

The foundation for Dr. Kraemer's whole discussion is found in chapter three. Here he treats of the Christian faith and the Christian ethic. In this chapter he expands his particular interpretation of the continental theology.

The keystone of his theological arch is what he calls Biblical realism. He believes the Bible to be the only legitimate source for our knowledge of the Christian faith in its real substance, and he states that the peculiar character of the Bible is that it is radically religious and theocentric:

"God, His holy will, His acts, His love, His judgment, is the beginning and the end of all. Man and the world are brought in direct, immediate relation to this God, who always takes the initiative . . . In calling the Bible a radically theocentric book, we simply mean to say that the Bible takes in a radically serious fashion the fact that God is God, that He is the absolute sovereign and the only rightful Lord, with all the consequences that are implied herein for the world, human life and the position of man."

In his discussion of the Christian ethic, we find the author breaking with many cherished beliefs and practices of American Christianity. As contained in Biblical realism, the prime motive of the Christian ethic is not to provide happiness for man, but to do the will of God. The Christian ethic is not man-centered but God-centered. It provides no political and social program. The Kingdom of God is a transcendental, supra-historical order of life, therefore it cannot be realized in social, political or economic programs, for that would amount to reducing the perfect to the imperfect. But the inescapable logic of the Christian ethic is that every generation has the right and the obligation to seek its own solution for its peculiar problems in the light of concrete obedience to the will of God.

The important problem of the missionary's attitude toward non-Christian religions is dependent upon the message which he carries. Christianity claims as its source and basis a divine revelation which is claimed to be the standard of reference for all truth and religion. Therefore, the missionary must fail in his task if he holds the conviction of Christianity's truth with an uneasy conscience.

In discussing the point of contact between Christianity and other religions, a problem with which all missionaries are legitimately concerned, Dr. Kraemer points out that there is only one valid point of contact—the attitude and disposition of the missionary himself. It is impossible, he contends, to search for similarities and build upon them. All religions are unities which cannot be broken up except for scientific investigation.

In his two chapters on the non-Christian systems of life and thought, Dr. Kraemer has done a valuable piece of work in the field of comparative religion. Space will not permit a review of those which he discusses, but suffice it to say that he divides the world's religions into two main groups—prophetic religions of revelation, and naturalist religions of trans-empirical realization. In the first group he places Christianity, Judaism and, to a certain extent, Islam. All other religions are listed in the second group.

Dr. Kraemer's discussion of the missionary approach begins with a list of important lessons that one hundred fifty years of modern missions have taught. He concludes this summary by saying that the only valid motive and purpose of missions is to call men and people to confront themselves with God's acts of revelation and salvation. When the true motive of missions is understood, it at once becomes apparent that the Christian Church has the right and the duty to convert, evangelize and proselyte, although not in the bungling and crude forms sometimes employed. Jesus began his prophetic ministry with a call to conversion, for the Kingdom cannot be grasped except through conversion.

The closing chapter deals with the Christian mission in relation to its environment. In it the author stresses the fact that the Church is not a welfare organization or a good will society, but a theocentric community. In whatever environment the Church finds itself it should place its influence on the right side of the scales, but it can never promise the solution of economic, political and social problems.

In conclusion, Dr. Kraemer lists three things necessary in the missionary enterprise at the present time: a deepening and vitalizing of the religious and theological background of missions and the Christian churches; a determined effort to build everywhere strong indigenous Christian churches that manifest the quality of fellowship which is peculiar to the community of believers; a genuine evangelistic or apostolic spirit.

ROBERT E. COPE.

New Castle, Indiana.

PENDLE HILL SELECTION FOR JANUARY

THE OXFORD BOOK OF ENGLISH MYSTICAL VERSE. Compiled by D. H. S. Nicholson and A. H. E. Lee. Oxford, 1916. $2.50.

To some people poetry is a source of strength and refreshment as natural as a glass of spring water; others find it difficult to understand and feel self conscious with a book of verse in their hands. But even those who do not take pleasure in poetry for its own sake often find nourishment for their spirits in the poetic expression of religious truth. Such truth is sometimes best conveyed through the medium of verse; experiences of the soul essentially indescribable can be suggested—and received—through the imagery, the tension, the spirit's stab of poetry. The poet's illumination rekindles in the reader his own illumination with an immediacy which prose can only veil and confuse.

Here in the "Oxford Book of English

Mystical Verse" is something to speak to every condition. Some four hundred poems by one hundred and sixty-four different poets are here included. Arranged chronologically according to the date of the author's birth, they range from the thirteenth century to the nineteenth, although by far the greater number belong to the latter half of the nineteenth century. Since "mysticism" is one of those words which Rufus Jones has said have "been out late nights and come back 'bedraggled,'" the precise character of an anthology of mystical verse needs perhaps some clarification. The compilers have refused to venture on a definition of mysticism, saying that their conception of it must be found in the poetry they have gathered together. It is not, however, difficult to see the thread that binds together these so different poems: they are essentially religious poems that speak of the experiences of God rather than of the history of his truth. The standard of both mysticism and poetry is high. Unlike much religious verse, these poems are as memorable for the beauty and precision of their expression as for their sincerity and piety.

Many of the hundred and sixty-four are poets of but one poem. Many, strictly speaking, are not poets at all: experts in some other field they have sought to express thus their deepest spiritual experience. Here too are gathered conveniently in one place the mystical verse of poets whose complete works fill large volumes, such as Wordsworth, Shelley, Browning, Tennyson, Masefield, Alfred Noyes. From a wide variety of religious approaches they bring their gifts to us. There are the medieval priest, Richard Rolle of Hampole, the modern psychologist, F. H. W. Myers, the Victorian novelist, Emily Bronte, the fashionable Jacobean preacher, John Donne, the twentieth-century Spanish-American philosopher and novelist. George Santayana, the eighteenth century hymn-writer, Isaac Watts, the contemporary playwright, Laurence Housman. George Herbert's "The Collar" is here, which Aldous Huxley says—and truly, I think—is among the most moving poems in all our literature; the whole of the poem by Tennyson from which is taken that couplet so often quoted in Friends meetings,

"Speak to Him thou for he hears, and
Spirit with Spirit can meet,
Closer is He than breathing, nearer
than hands and feet,"

Evelyn Underhill's tender, "I come in the little things," A. E's "Reconciliation," and Blake's "Everlasting Gospel."

"Lo, here a little volume, but great
book,
A nest of new-born sweets."

ELIZABETH GRAY VINING.

A HOOSIER TRIO VISITS NORTHERN MICHIGAN

Very early on a recent Monday morning, Fred E. Smith, Chairman of the Executive Committee, and John I. Wright, representing the Evangelistic, Pastoral and Church Extension Committee, (Indiana Yearly Meeting), with Milo S. Hinckle as chauffeur and general purpose "handy" — finding good eating places, etc.—started for Traverse City and Long Lake communities in Michigan. In spite of their efforts at being fairly law-abiding and the presence of snow north of Reed City, the trio reached Traverse City in good time for a wonderful evening dinner at the parsonage, with Chester McKean and family.

Two days were spent visiting in the homes of Friends living in the Long Lake vicinity, where once a strong, active meeting was maintained. These visits, without exception, revealed an eager, optimistic attitude among the resident Friends with regard to the possibilities of building again a meeting that will minister to a large area otherwise almost unchurched. To learn what these possibilities are and the readiness of local Friends to cooperate in the enterprise was the chief object of the journey.

In Traverse City, calls were made on some of the families — the first two Friends above named indulging themselves in a fishing trip with Chester McKean on Grand Traverse Bay, the results turning to John I. Wright alone! "Speak for yourself, John." On Thursday evening, all attended the mid-week worship service with Traverse City Friends, some reference to which was made in a recent note in THE AMERICAN FRIEND. In addition to an open meeting in which there was beautiful freedom and response, John I. Wright gave a most helpful message. The trio returned with a distinct appreciation for the good work being done in Traverse City Meeting by the McKeans and their fine group of helpers—younger and older nicely blended—and for the encouraging outlook at Long Lake.

TO BE HAD BY ANY WHO ARE INTERESTED

Due to the generosity of an unnamed donor, the Library Lectures given at Guilford College last Spring have been published in a seventy-three page bulletin, a copy of which we gratefully acknowledge. The bulletin is published under the title, "Concerning Mysticism," and may be had without cost by any one who is interested by addressing David Parsons, Business Manager, Guilford College, North Carolina.

The lectures reproduced are as follows: "Quakerism and the Mystical Stream," by President Clyde Milner; "French Quietism: Jean Marie Guyon," by Russell Pope, Department of Modern Languages; "Mysticism Within the Catholic Church," by R. D. Douglas, a Greensboro, North Carolina, Attorney; "Mysticism in English Poetry," by Dorothy Lloyd Gilbert, Department of English; "The Psychology of Mysticism," by Ernestine Cookson Milner, Department of Psychology.

ALL MEETINGS ASKED TO COOPERATE

Announcements have been made in these columns regarding the raising of funds for the restoration of the old Yearly Meetinghouse at Mt. Pleasant, Ohio, as a memorial to Quakerism west of the Alleghenies. While Ohio Yearly Meeting, in cooperation with the Ohio State Archaeological and Historical Society, is sponsoring this important project, the cooperation of all Friends will be required if it is brought to successful conclusion. The committee in charge proposes that on Sunday, February 19, Friends meetings all over the country give public attention to this worth while endeavor and arrange for contributions for its support. Friends are encouraged to write Harry H. Clark, 42 South Warren Avenue, Columbus, Ohio, for further information desired.

AMONG OUR CONTRIBUTORS TO THIS ISSUE

Dr. William W. Cadbury—A member of Philadelphia Yearly Meeting who for many years has been on the staff of Lingnan University and of the Canton Hospital, Canton, China.

Rev. Frank D. Campbell—Formerly a missionary in India, now pastor of the Methodist Church at Elkhart, Illinois, and a member of the Wider Quaker Fellowship.

Charles E. Carey—An active Indiana Yearly Meeting Friend and a member of the American Friends Board of Missions.

Robert E. Cope—Pastor of New Castle, Indiana, Meeting and head of Young Friends work in Indiana Yearly Meeting.

Stephen Guthrie — An Iowa Young Friend, graduate of William Penn College and a son of Taylor Guthrie, pastor of the West Branch Meeting.

Hubert W. Peet—English journalist and editor of the London *Friend*.

Elizabeth Gray Vining — A Germantown, Pennsylvania, Friend, author of several books for young people, including the recent biography of William Penn.

A. J. Weaver—Following many years in the ministry, having served, among others, New Castle, Indiana, Newberg, Oregon, and Berkeley, California, Meetings as pastor, is engaged in floriculture at Roseville, California.

QUAKERDOM · AT · LARGE

Lowell Cox, a Freshman, son of H. Earl Cox, who with his family came last year from Idaho to be pastor of the meeting at Fairmount, Indiana, won the Extempore Speaking Contest at Earlham College on January 11.

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William J. Sayers, pastor of the Friends Memorial Church at Muncie, Indiana, has been asked to give the address at the convocation at Ball State Teachers College, Muncie, January 25 on the special occasion of "Dad's Day."

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In a personal note accompanying his article which appears in this issue, Dr. William W. Cadbury says, "At Lingnan University we have almost a self-sufficient farm, factory and everything, with 7200 homeless refugees. The end is not yet!"

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Among the speakers on the program of the annual meeting of the Indian Rights Association being held at the Parish House of the First Unitarian Church in Philadelphia on January 19, are two Friends, Jonathan M. Steere, President of the Association, and Lawrence E. Lindley, its Washington Representative.

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Through its official organ, *The Spotlight*, the Minneapolis Temperance Movement announces with satisfaction that H. Millard Jones, who recently resigned as pastor of the Minneapolis Friends Meeting, will now give his entire time as Youth and Education Secretary of that organization. For the past few years he has been serving the Movement on a part time basis in connection with his church work.

* * * *

Arthur W. Hawkes writes from Worcester, Massachusetts, that Sarah J. Swift in her ninety-third year and his own mother in her ninety-fourth, despite physical infirmities, are alert mentally and maintain their active interest in current affairs—particularly those related to the Society of Friends. On the day of his writing, Sarah J. Swift was attending a missionary meeting at the home of the pastor, Oliver M. Frazer.

* * * *

"A book to give hope to a war-weary world," is the way in which "The Social Life of Animals," by our Friend, Warder C. Allee of Chicago University, is characterized in the book section of the Chicago *News*. Roundly pouring his contempt upon "swivel chair 'survival of the fittest boys'," the reviewer says: "If Charles Darwin and W. C. Allee could have shifted places in the scheme of human thought, and if 'The Social Life of Animals' could have preceded 'The Origin of Species,' we might have a very different world today."

* * * *

In the December 23 issue of *The Record*, published at Berkeley, California, appears the picture of a Friend, Peter Guldbrandsen, who contributes the leading article of that issue on outstanding aspects of our modern age, primarily one of hectic speed. Peter Guldbrandsen is California correspondent for two large Copenhagen dailies. Editorially, *The Record* caustically criticizes the "misplaced laughter" of Goebbel's newspaper in Germany and speaks most appreciatively of the service which Friends rendered to alleviate the post-war distress of the German people.

* * * *

Friends are quite to the fore in the current issue of the magazine, *World Christianity—A Digest.* On succeeding pages appear "Munich—A Mirage on the Desert," an editorial, and "An American Policy—After Munich" by Mildred Scott Olmstead, both credited to THE AMERICAN FRIEND. By a coincidence, the next article, "Children of the Storm," is contributed by a Friend, Paul H. Douglas, who reviews the German refugee situation and what we ought to do about it. Parenthetically, it may be stated that Paul Douglas was the recent co-winner of the more than $3,000 prize given once every five years to the Bowdoin College alumnus who within the period has made the most distinctive contribution to human welfare. And as if that were not enough, on the page on which "Children of the Storm" is concluded appears a statement of Quaker refugee relief.

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For the eleventh successive year *The Nation* in its first issue of the year presented its list of American individuals and organizations deserving honorable mention for their activities during the preceding twelve months. In a small group at the top of the list is found the American Friends Service Committee, cited for its relief work in Spain. Among individuals, is a Friend, Drew Pearson. He and his associate of the Washington Merry-Go-Round, Robert S. Allen, are named "for their pertinacity in exposing the pro-fascist influences inside the State Department which have been steadily exerted to prevent the lifting of the embargo on shipments to Loyalist Spain."

PAID IN FULL

Rome with her conq'ring legions
In league with the pagan Hun!
  And the crime they've bred
  And the fear they've spread
Are the "Pounds of Flesh" we won.

Flesh! Flesh! Our Hate demanded,
To mortgage a victim's vow,
  And the price we charged
  With int'rest enlarged
Is stench in our coffers now.

Cæsar's militant millions
In step with the angry Hun!
  And the noise they make
  And the route they take
Is seemingly just begun.

Forfeit of flesh demanded,
And it's Flesh indeed that's earned—
  By suffering Jew
  And the Christian too—
When the Law of Love is spurned.

JAMES PEELE PARKER.
Black Mountain, N. C.

NEWS OF OUR MEETINGS

What would have been a heart-warmer in any meeting occurred at Friends Memorial Church, Muncie, Indiana, on the first day of 1939. Just as the old year moved out and the new one came in, forty-five young people, with their eight sponsors, joined hands in quiet meditation. A prayer was offered by Flora T. Sayers, our pastor's wife, and heart-searching resolutions were made for the new year. This concluded a very happy evening of games and laughter with a splendid lunch, in the dessert of which a date was found with note attached—"This is your date to appear at Christian Endeavor Sunday evening, January 1." Next morning at the regular hour of worship forty-five young people and ten adults were welcomed into active membership by the pastor, William J. Sayers. Of the former group, thirty-two were high school students with several others slightly under that age. Most of these move from associate into active membership. Among the adults received was James W. Grimes, Professor of Art at Ohio University, a nephew of J. Edward Green.

* * * *

At its regular session on November 19, 1938, South Fork Monthly Meeting, near Snow Camp, North Carolina, recorded Isaac Harris a minister. Now a student at Guilford College, he is the grandson of Alfred H. Harris and the son of Edward B. Harris, both of whom are ministers in South Fork Meeting.

* * * *

At Kokomo Quarterly Meeting held with Hemlock Friends, December 16 to 18, the meeting of Ministry and Over-

sight on Friday was addressed by George Christian, a Wesleyan minister, on the work and power of the Holy Spirit. On Saturday morning Eldon Farmer, pastor of Fairfield Meeting, gave an inspirational message. At the afternoon business session the principal feature was an address on prohibition given by Robert Lee Stuart, President of Taylor University at Upland, Indiana.

* * * *

In New Castle, Indiana, meeting the fine interest in the various projects and organization programs has been well sustained. There seems to be a new sense of responsibility and cooperation. A better understanding of the opportunities of the Bible School was the result of an inspirational address by E. T. Albertson in October, while the contacts made and the helpful ideas of the visit of the standing committees of the Yearly Meeting are still in evidence. The church was host to the young Friends workers of the Yearly Meeting in November and the Quaker Club had full charge of the morning service January 1. Among other church activities, the men of the meeting are about to consummate an organization; different Bible School classes give missionary programs once a month; and the meeting cooperated with other churches in observing the Week of Prayer.

* * * *

Between December 6 and 11, Willard and Caroline Trueblood were in a series of meetings at Gray near Carmel, Indiana, which proved of great value and inspiration. At the concluding service about twenty young people expressed a desire to take an advanced step in their Christian service. During the week addresses were given by Willard Trueblood at Carmel and Westfield high schools. Shortly following the conclusion of these meetings, the Truebloods went to Southern California to spend the holidays with their children. They are now conducting a series of meetings in the Friends Church at Berkeley, California, and will return eastward the last of the month. Beginning February 8, they will enter upon a service of several weeks in Van Wert, Ohio, Quarterly Meeting of Indiana Yearly Meeting.

* * * *

Wabash, Indiana, Meeting observed the Christmas season with special services. December 18, a miscellaneous program was arranged in which the various departments of the Sunday School were represented. White gifts were brought to this service. Fifteen bushel baskets of food were distributed to a number of less fortunate families. Fifty games and toys were contributed which were given to White's Institute and greatly appreciated by the children there. On Christmas night a playlet, "Ye Who Sit by the Fire," was given by the High School class of the Sunday School under the able direction of Ardith Gurtner. A very beautiful and impressive candlelight service was arranged for January 1, at which time the pastor led in a discussion of retrospection and plans for the coming year. Due to the prayerful atmosphere which prevailed we feel that we have renewed zeal and courage to meet the problems and opportunities of the new year.

* * * *

The Orlando, Florida, Friends Meeting has opened for the season with a good attendance and fine interest. The group has been organized into a more permanent body with Barclay Webster as Clerk and Opal Walton, formerly of Dublin, Indiana, as Assistant Clerk. The meeting of Ministry and Oversight has been set up and the customary officers and committees appointed. A cordial welcome is extended to all Friends visiting Florida to attend Orlando Meeting.

* * * *

Mooreland, Indiana, Friends have recently held a fortnight's series of evangelistic meetings. Miriam Jeffers of Smithfield, Ohio, as evangelist, preached the message with true Quaker spirit. Attendance was excellent and a very good spirit pervades the meeting. Three new members have been received with a prospect of others as a result of the meetings.

TO CHEER THEM ON THE WAY IN NEW YEAR

Xenia, Ohio, Friends, of Wilmington Yearly Meeting, report some encouraging features to cheer them on their way in 1939. The average attendance of the Bible School in the last quarter of 1938 was the largest in several years—177. Daily Devotion, both for the individual and the family, has been encouraged through the use of "Quiet Hour," fifty copies being secured for this quarter.

Social service work has consisted of baskets sent out at Christmas, a large amount of clothing distributed and special offerings taken for the German refugees and for China relief. Also a box was sent to East Tennessee before Christmas.

The outstanding effort of recent months was the series of meetings in charge of Willard O. and Caroline Trueblood, November 22 to December 4. The Sunday preceding was observed by the church as a special day of prayer. On the evening of the 22nd a supper for boys was arranged at which Willard Trueblood was guest and addressed the forty boys present. During their stay a similar supper was arranged for girls with twenty-four present at which Caroline Trueblood was honor guest and gave an excellent talk. The messages of Willard O. Trueblood were full of inspiration and we hope will continue to bear fruit in years to come.

Among other speakers who have visited the meeting were young people from the summer work camps in Pennsylvania. These were Jeannette Hartman, Cecil Thomas and Kellogg Peckham, using films to illustrate their talks. Also, we have been favored with two visits from Percy M. Thomas, Field Secretary for the Five Years Meeting, giving us helpful messages and setting before us much "first-aid" material.

HOW LEESBURG FRIENDS OBSERVED CHRISTMAS

On the evening of December 4, the ladies of the Leesburg, Ohio, Woman's Missionary Society, in cooperation with members of the Monthly Meeting Missions Committee, sponsored a Christmas gift program. As Friends gathered they placed packages for our mission fields in Tennessee and Oklahoma under a beautifully lighted Christmas tree. A bounteous supper was served in the basement to which each had contributed. Ward Applegate of the Wilmington Meeting showed pictures of Cuba and told of our work there.

An appreciative audience witnessed the presentation of the Christmas drama, "The Other Jesus," by Elizabeth Emerson, as given by the young people of Leesburg Meeting on the evening of December 23. The characters were well chosen and entered into the spirit of the play with much feeling. Preceding the drama a program of Christmas carols was enjoyed.

On Christmas morning the children of the Junior church were helpful in the worship service as they sang Christmas songs. A reading was given by Dorothy Shanks and the choir gave two special numbers. An inspiring Christmas sermon was given by the pastor, Lyman G. Cosand.

WHAT SHOULD FRIENDS DO IN THIS SITUATION?

An unusually important conference will be held in Philadelphia next week, called by the Peace Section of the American Friends Service Committee. Representatives from various Yearly Meetings are called to meet on Tuesday and Wednesday, January 24 and 25, at the Race Street Meetinghouse to consider (1) What do Friends have to say in regard to war and peace in the present situation, which is becoming increasingly difficult? (2) How can we by cooperative action strengthen the impact of Friends for peace in the communities in which we live and in the country as a whole?

On Thursday afternoon and evening meetings will be held under the auspices of the Foreign Service and Social-Industrial Sections to be followed on Friday afternoon by the general meeting of the Service Committee. There will be a dinner meeting on Friday evening at which a report will be given by the Quaker dele-

gation to Germany. Friends and all others interested are invited to attend any of these sessions.

Over this coming week-end, beginning Friday evening, January 20, will be held at the Florida Avenue Meetinghouse in Washington the annual meeting of the Fellowship Council of the Service Committee and a meeting of the American Section of the World Committee for Consultation. Addresses will be given by Howard H. Brinton and Clarence E. Pickett.

"FRIENDS EVERYWHERE" NO IDLE SALUTATION

Friends Everywhere:

We know now that "friends everywhere" is no idle salutation, but the warmest recognition of truth.

We have found friends here who are already dear to us, and who see the world and its people in the same gracious light that illumined John Woolman. This is not to overlook certain English workers whose acquaintance we have joyfully renewed.

There is war and tribulation; there are thieves and oppressors—but sense of human brotherhood is strong and growing. Whatever causes the great tides of war, certainly, like the waves of the sea, they are built up of many little irritations. A good neighbor is just as surely preventing war as the diplomats who bustle around after the disaster is seen.

Besides these things, living in this Mediterranean country, we see daily the Madonna, her soft careworn face gently framed by her black veil, her baby's drowsy head nodding against her shoulder. Occasionally, she goes about on her donkey, a figure walking beside her, as she did when she made the way to Egypt long years ago. Nor is the way shorter now. She flees the destruction of her child and travels the same weary journey to exile and safety. And who shall say that the child she nurses now may not carry the same salvation which diminishes evil and augments joy?

RUTH T. COPE.
ALFRED H. COPE.

Murcia, Spain,
November 25, 1938.

AVAILABLE FOR ADDRESSES

Rabbi Ernst Appel and wife, Jewish immigrants from Vienna, are now staying temporarily with relatives in St. Louis, Missouri, care of Harry Stern, 5657 Waterman Street. They spent two months in the Quaker Camp for Refugees at Aberdeen last Summer. Those who knew Rabbi Appel there found him to have a broad and well-balanced religious outlook, and an excellent sense of humor. He is forty-eight years old and speaks English well.

George C. Hardin, director of the Mission Center at Wyandotte, Oklahoma, met Rabbi Appel at Aberdeen and was so impressed that he made arrangements for him to speak in several churches, schools and before service clubs and on the radio at Joplin. He was a real success in every case, an example of first rate preaching and fair-mindedness, free from bitterness. He ably interprets the German-Jewish situation and is an exponent of splendid Judaism.

Rabbi Appel would welcome opportunities to speak to church audiences, schools, service clubs, etc., for which a small honorarium or an offering would be appreciated. Speaking engagements can be arranged directly with Rabbi Appel or through the Fellowship Council, 20 South Twelfth Street, Philadelphia, Pennsylvania.

AND "WHAT A GOOD BOY AM" WILLIAM KITCH!

Muscatine, Iowa, Friends honored their new pastor, William S. Kitch and wife at a reception December 29 in the church parlors in the nature of a Christmas party. A Christmas tree was surrounded with donations for the pastor in pretty Christmas wrappings which were later presented to him by Millard Mills, Jr. The most unique package was a Christmas pie which consisted of all dough (money). Louis Herwig, Clerk of the Monthly Meeting, presided during the program which followed the social passtime of Chinese Checkers. Fred Evans sang a Christmas solo and Mrs. Kitch led the devotionals. Luncheon was served to quadrangular groups by the social committee.

Wednesday evening, January 4, the church group held a pot luck supper at the pastor's home, followed by the regular prayer meeting.

MEETING WORKERS GATHER AT PENDLE HILL

During the first week in January about thirty meeting workers from seven Yearly Meetings enjoyed a short session at Pendle Hill. The daily program included a worship service, a class by Howard H. Brinton on "The Quaker Way of Life," and one by Katherine H. Paton on "How to Use the Bible." After tea, Bliss Forbush, Howard Brinton and Janet Payne Whitney led discussions on various phases of the subject of "Maintaining Effective Meetings for Worship and Business." Evening lectures were given by Bliss Forbush, F. W. Sollmann, and Rufus M. Jones. There was opportunity for meeting and hearing Caroline Graveson, the English Friend from Woodbrooke who is at Pendle Hill this Winter. The Institute closed with tea in the home of the Picketts at which time Clarence Pickett told of the ever challenging work of the American Friends Service Committee.

HOW WHITTIER FRIENDS OBSERVED CHRISTMAS

The Christmas season was one of blessing for Whittier, California, Friends. The Sunday before Christmas was White Gift Sunday, when a unified service was held and all departments of the Bible School met in the auditorium. Gifts wrapped in white were carried to the platform by the members of each class in the separate departments and with appropriate exercises. The gifts were later distributed to needy families in Whittier by the Welfare Committee, D. R. Marling, chairman. At the evening service the religious drama, "A Miracle for Mary," was presented under the direction of Beatrice Folger.

On December 23, three hundred and fifty persons partook of the Church family Christmas dinner. Four hundred were present at the program which followed. The evening was in charge of Lola Haworth.

Our young people, with those of other churches, went caroling at 3:30 Christmas morning, singing for "shut-ins" in different localities, at Murphy Memorial Hospital, and at the State Boys' School.

Kenneth Cox, with his trumpet, proclaimed "Joy to the World" at early dawn from the roof of the church building Christmas morning. He has rendered this service for the past eighteen years. The late Everett Frazier, began this trumpet proclamation on Christmas morning, 1898.

The 48th annual Christmas sunrise prayer meeting was led by Luther B. Gilbert, assisted by Rosa E. Lee, with Anna L. Tomlinson as secretary, and was a time of blessing.

Our minister's theme at the 11 o'clock Christmas service was "Christmas there and then—here and now." Between five and six hundred people heard the message, which was preceded by a half hour's worshipful music by the choir of forty voices, with Frank Pursell, director, and Grace Dixon, organist.

The evening service was in charge of the young people. The Young People's Orchestra played sacred selections. Carols were sung, a scripture lesson given, and a prayer period brought blessing. Alan Mendenhall sang "The Holy City." The address, "A Cruise Through the Holy Land," was given by Fred Spotts, of Huntington Park, California.

The pastor's New Year's theme for the 11 o'clock service was, "Yesterday and Tomorrow Meet Today." The 7:30 evening message was given by Walter J. Homan of San Francisco University, on the subject: "A Christian Ideal for 1939." Mrs. Homan spoke to the united young people's group at 6:30 on the life of the Hawaiian Islands. The Homan's spent the holidays with Whittier Friends.

The evening of January 8 was Yearly Meeting evening. Robert Bates, Presi-

dent of the Yearly Meeting C. E. Union, and Kenneth Cole, Vice-President, led the joint meeting of the young people's groups and Harley Moore, Yearly Meeting Superintendent, spoke at the evening service on "Christ's Central Call to the World."

The Friendly Guild, composed of all women of the church, met January 10 for a New Year's luncheon, which was followed by an interesting program.

An amount of thirteen thousand dollars has been pledged for the erection of a new building for the Primary Department, which will be a fine addition to the church and the other two Bible School buildings.

Mary White, of Kingston, Jamaica, who had been home for a few months, recently sailed on her return trip to the mission field.

YOUNG FRIENDS CONFER IN NEW ENGLAND

New England Young Friends gathered near Concord, New Hampshire, for a new year retreat at the home of Chester and Mabel Moody. Under the leadership of E. Raymond Wilson, they considered the causes of the present world situation (especially the part the United States has played in its creation) and the Christian basis of the Quaker peace position. They plan to try to get each Quarterly Meeting to send at least one delegate to the Wellesley Institute of International Relations next Spring. They also hope to place two peace caravan teams in the New England field next Summer, who will work primarily among the forty odd meetings in the area.

Those present concurred in the concern of Cambridge young Friends that the relation between our local economic problems and peace need to be studied, and a subcommittee was appointed to carry on investigation into such matters as the relation between prosperity and the armaments industry, and the problems of the New England farmer.

IN PERSONAL TRIBUTE TO WILLIAM C. ALLEN

In our issue of December 8, we gave a brief account of the life of William C. Allen, who died on November 14, 1938. We gladly publish this personal tribute to one who was a frequent and much appreciated contributor to our columns.

With the passing of William C. Allen, international Quakerdom has lost one of its best known figures, and scores of Friends—of whom I count myself one—have lost a *friend*. I had known William Allen for thirty-one years. Accompanied by his wife and daughter, he attended the Yearly Meeting of the Society of Friends in Denmark in 1907, which was held in my native city, Vejle, in Jutland. Coming myself to California to live in 1925, we met again as old acquaintances, and we saw each other quite often in San Jose and Berkeley. In between we had met at the World Conference in London in 1920 and I can still see and hear William C. Allen speak in the old meeting room in Devonshire House on Bishopsgate on that occasion. He always commanded respect wherever he went. He was never restless or rambling in his ministry. He was at peace with himself, with God and with his fellowmen.

Back in Denmark, I followed his travels through the columns of American Quaker periodicals. He always wrote well. He was a keen observer of nature and of men, and his charity towards people, all sorts of people, was both wide and deep, wider and deeper in fact, than with most people. He knew the world and the men who lived and worked in it. He had seen men of all kinds and classes in their native haunts, the good and the bad, the meek and the mighty ones, and through it all he had preserved his sound and quiet Yankee humour, his healthy Americanism and his sagely Quaker philosophy.

His influence was far-reaching and he was never forgotten in the countries he had once visited. The message of the quiet-spoken American Quaker never fell on deaf ears, and his voice was heard in all sorts of groups. He was one of the most widely travelled Quakers of our generation and he was, literally speaking, "always on the job."

Quakerism on the Pacific Coast owes a very great deal to William C. Allen. His residence in San Jose, California, and in Denver, Colorado, had made him a western Friend during the latter part of his life and he followed with the keenest interest and concern the affairs of Friends on the Coast and in all the far-western States.

When he returned from his last great journey in the Fall of 1937, he was visibly tired. He spoke in the Berkeley Friends meetinghouse about the trend towards militarism and the belief in force he had observed in the British Dominions, South Africa, Australia and New Zealand during his last journey, and he said that the work for international peace in those countries had been made more difficult. This was the last time I saw William C. Allen. I had been a boy in Denmark the first time I met him and I know his influence on my life during thirty years has been a good one.

He has now returned to the Master Pilot who, during a long and fruitful life, has safely piloted our Friend

"Over life's tempestuous sea."

PETER GULDBRANDSEN.

Berkeley, California.

BIRTHS

JONES—At Chicago, Illinois, December 29, 1938, to Louis E. and Mary Ruth Jones, a son, Richard Fawcett.

WARREN—At Union College, Alliance, Ohio, December 30, 1938, to Luther E. and Saretta Elliott Warren, a daughter, Sara Lu.

DEATHS

CARMEIN—At her home in Traverse City, Michigan, December 27, 1938, Nancy E. Carmein, aged 79 years. She was born near Bristol, Indiana, where she spent her early girlhood. In 1899 she and her husband, J. Melvin Carmein, moved to Long Lake, Michigan, where they together with their children became members of the Friends Church, later uniting with Traverse City Friends. She lived a faithful, loving life for her family, her church and her community and will be long remembered by all who were privileged to know her. Services conducted by Chester B. McKean.

CATLIN — At Elizabethtown, Indiana, December 5, 1938, Alfred Catlin, aged 67 years, the son of James and Martha Ann Musser Catlin. In 1899 he was married to Zella N. Cox, to which union were born four children. He was a faithful member of the Friends church and a deep student of the Bible. An independent thinker, interested in education and the betterment of his community, his friendly encouragement will be greatly missed. Services were conducted by John R. Walter, assisted by Bertha E. Day.

HENLEY—At Dublin, Indiana, December 31, 1938, Micajah Henley, aged eight-one years. He was born in Morgan County, Indiana, the son of John and Asenath Henley, pioneer Quakers, who had come from North Carolina. When very young he accepted Christ and throughout his life was a devoted Christian worker. His efficiency as a carpenter was widely recognized. In 1877 he was married to Martha Cook Henley, who preceded him in death. Having been a citizen of Dublin for forty-one years, his passing will be keenly felt by his many friends. Surviving are two sons and one daughter.

HICKMAN—At her home in Whittier, California, November 12, 1938, Bertha E. Wildman Hickman. She was born at Selma, Ohio, August 11, 1860, daughter of William and Eliza Harrison Wildman. She attended Earlham College but was not able to remain to graduate. In 1895 she was married to John Fremont Hickman, Agriculturist at the Ohio Agricultural Experiment Station at Wooster, Ohio, who died in 1902. In 1911, she with her children and aged father moved to Whittier, California, which has since been her home. A birthright Friend, she had been a member of Whittier Monthly Meeting for the last twenty-five years. Funeral services were conducted by her pastor, O. Herschel Folger, and burial was made at Wooster, Ohio. Surviving are one brother, Alvin E. Wildman, Selma, Ohio, a son, Roger W. Hickman, Cambridge, Mass., and a daughter, Hilda H. Harrison, Whittier, California.

MICHENER — Susanna May Michener, for many years active in the work of the Friends Church in Wichita, Kansas, De-

QUAKER EST. 1893 GEORGE SCHOOL COLLEGE PREPARATORY

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GEORGE A. WALTON, *Principal*, Box 351, George School, Pa.

cember 14, 1938, the result of burns, received in shielding the lives of three grandchildren. She was 70 years old. With her husband, Dr. H. Michener, she came to Wichita in 1898, and became a member and loyal supporter of the first meeting of Friends in Wichita. At the time of her death she was a member of University Friends Church. She was loved by all who knew her. She was a wonderful mother, and leaves two fine sons, R. Bryan, now home on furlough from the Friends mission field in Africa, Prof. John M. Michener member of a high school faculty, and two daughters, Letha and Dorothy. Her husband preceded her in death, in 1933.

NORRIS—Robert Norris, a member of University Friends Church, at his home in Wichita, Kansas, October 24, 1938, aged 67. A native of Kentucky, he came to Kansas many years ago, and was active in temperance and religious work, having been field secretary of the Kansas State Temperance Union and later of the Anti-Saloon League, in which capacity he visited all parts of the State in his fight against the liquor traffic. He had been teacher of the older men's Bible class of University Church several years, prior to his death. He is survived by his wife, Alvaret, and one son, Edward.

STANLEY—Claudius Chalmers Stanley, son of Edmund and Martha Stanley, at his home in Wichita, Kansas, November 4, 1938, aged 66. He was a birthright Friend and a member of University Friends Church, and was for many years a practicing attorney and prominent in the civic life of the city. He was preceded in death by his wife, Jetta Campbell Stanley, in 1933. One brother, Fred B., in California and two daughters in Wichita survive him.

WADMAN—At her home in Russiaville, Indiana, December 26, 1938, after a few days illness, Anna Littler Wadman, aged 51 years, the widow of the late Thomas D. Wadman, and the daughter of Cyrus and Phoebe Jessup Littler. She was a birthright Friend and was active in the work of the church, being Clerk of Russiaville Monthly Meeting, President of the Missionary Society and an Overseer. Surviving are two sons, two sisters and two brothers. Services were conducted at Russiaville by T. E. Newlin, Paul Hicks and Homer Biddlecum.

WILSON—John Wilson, aged 66, a member of University Friends Church, at his home, "Westmoreland Fruit Farm," near Wichita, Kansas, October 26, 1938. He was a quiet man, honest and faithful in his church affiliation. His wife, Asenith, and two daughters, survive him.

WANTED

By March 15, a young married Friend with farm experience and preferably agricultural training to take charge as working manager of fully equipped dairy and fruit farm. Because of the recent death of the owner, the opportunity will be given to the right man of eventually becoming the owner of the farm on liberal terms. Address Strawberry Hill Farm, Poughkeepsie, New York.

LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS

Temporary Office of the Mid-West Friends Service Committee is at the home of the Acting Secretary, Jeannette F. Stetson, 615 South Maple Avenue, Oak Park, Illinois. Phone, Euclid 565.

Chicago Monthly Meeting, 1830 West 103rd St. Rock Island Suburban line to Beverly Hills, 103rd St. Station: Halsted-Vincennes or other surface lines to 103rd, transfer to car or bus. Milton H. Hadley, minister. 1640 West 101st Place, Phone Cedarcrest 2715.

Evanston Meeting, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at ten; meeting for worship, eleven. Lewis V. Benson, 745 Sherman Avenue, Evanston, Illinois.

57th Street Meeting, 1174 East 57th Street, John Woolman Hall. Meeting for worship, 10:45; Religious Forum 11:30 a. m. Jeanette F. Stetson, Secretary, 615 Maple Ave., Oak Park, Illinois. Phone Euclid 565.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donohue Sts. Take either car 55 or 78 to University Ave., then walk east three blocks. Bible School, 9:45, and Meeting for Worship, 11 a. m. Robert M. Jones, pastor, 216 Donahue Street.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone St. Worship 11:00 a. m., Church School, 9:45 a. m. Visiting Friends call Glen and Mildred Rinard, Ministers. Address, 4485 Decatur St., Telephone Gallup 8577 R.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a. m., Meeting for Worship, 11 a. m. Send names and addresses of people coming to Detroit to J. Edgar Williams, pastor, 11832 Ohio Ave. Phone, Hogarth 0624.

The American Friend

Authorized by the Five Years Meeting of Friends in America

Published fortnightly by
THE FRIENDS PUBLICATION BOARD
101 South 8th Street, Richmond, Indiana

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Subscription Price $1.50 per Year
Foreign, 50 Cents Extra
Single Copies, 10 Cents

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LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Sts. Bible School 9:45 a. m., worship 11 a. m., C. E. 6:30 p. m. Clayton S. Brown, pastor, 1913 W. 23rd St., RE-5673.

MIAMI, FLORIDA

Friends Meeting at 11 a. m. on First Days. 15th floor of Dade County Security Building, 1st Ave. N. E. near 1st Street. Friends from every section and others interested cordially invited. Mrs. Ellen Dawson, 312 E. 6th St., Hialeah, Florida, Clerk.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue South at 14th Street. Bible School at 11:45 a. m. Meeting for Worship at 10:30 a. m. Pastor, H. Millard Jones, 3109 Elliott Avenue.

NEW YORK, N. Y.

Grammercy Park Meeting, 144 East 20th Street, Manhattan. Brooklyn Meeting, Lafayette and Washington Avenues. Meetings for worship First Day at 11 o'clock. Visitors welcome.

SEATTLE, WASHINGTON

Friends Memorial Church, 23rd Avenue and East Spruce Street. Meeting for Worship 11 a. m. Clerk, Ministry and Oversight, Herbert R. York, Educational Dept. Y. M. C. A.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W.; Bible School, 9:45 a. m.; Meeting for Worship, 11 a. m. Visitors welcome.

Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for Worship First-day at 11 o'clock. First-day school at 9:45. Friends and others interested are cordially invited.

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Applications must reach the school by Third Month 1st in order that arrangements may be made for the three examinations of the Educational Records Bureau which are required of all applicants. Application blanks and full information may be obtained at the School office early in the new year.

JAMES F. WALKER, *Principal*, Westtown School, Westtown, Pennsylvania